

THE SAINTS DESIRE;

O R

A Cordiall for a fainting soule.

Declaring that in Christs righteousness onely, (and in nothing else) *there is life, happinesse, peace, strength, comfort, joy, and all fulnesse of perfection.*

Also, the happy estate of a man in Christ; the life he lives, wherein he is exercised, his experiences, and his desires to enjoy God, &c.

Surely shall one say, In the Lord have I righteousness and strength, even to him shall men come, Isa. 45. 24.

I will make mention of thy righteousness, even of thine onely, Psal. 71. 16.


And these things write wee unto you, that your joy may be full, 1 Joh. 1. 4.

By SAMUEL RICHARDSON.

*I heard sweet Jesus Christ unto me say,
Rise my love, my faire one, and come away.*

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New York


 To the Right Honorable,
 Sir THOMAS FAIRFAX,
 Captain generall of all the *Par-*
liaments Forces in ENGLAND;
 and Oliver Cromwell, Esquire, Liev-
tenant generall to the said Forces,
such honour as is promised to all
that honour the Lord Christ.

Right Honourable;



Ou two are so joyned, as
 it were in one, that it may be
 said of you, which was said
 of Jonathan and David, (two
 mighty warriors) that *their hearts were*
so knit, that they loved each other as their own
soules; they had such sweet experience of
 each others faithfulness, that it was not
 in the power of Saul (though a King) to
 break it, or cut it asunder; and although
 many have attempted to doe the like to
 you, yet their labour hath been fruitlesse;
 it hath bin a joy to many to see the effects
 of love so freely flow forth from each to
 other interchangeably, which is amiable,
 sweet, and lovely. Moreover, God hath
 raised you up, and set you in high places,
 where

1 Sam.
 18.13.
 & 20.
 42.

Prov.
 12.26.

THE EPISTLE

where opportunities flow of doing good ; and which is more, God hath given you hearts to improve these opportunities to his glory, and the good of his people. You have also had many and great experiences of his protection, presence, & blessing, even to admiration ; it is the Lord alone, who hath wrought all your works for you : surely you may well stand astonished at his dealings with you ; all you can doe, is too little for him who hath done so much for you ; you know the sorrows, sufferings, and sighings of the people of God in this Kingdome, have been many and great, by reason of the Prelates Lording it over them in matters of Religion ; and their sorrows and sufferings are like to be greater, if the plots and snares laid against them take place, therefore now is the time for the righteous in authority to shew themselves for the people of God ; and such as sleepe and slumber had need quickly to be awaked, that they might rowle up themselves, & shake off that seare and faintnesse which possesseth their hearts, & arme themselves with resolution & courage, to hazard all, even life

DEDICATORY.

life it selfe, upon a possibility of doing the least good, (for to do good we live) we rejoyce that God hath chosen you, (with many others) whom God hath kept waking for such a time as this. Next under God our eyes are upon the house of Commons of England, to deliver us from temporall slavery, to free us from the oppression of men in matters of Religion; we trust they will effect this work fully, (and God shall give them a full reward) as good Job, who was a father to the poore, and the cause he knew not be searched out, and brake the jawes of the wicked, and plucked the spoile out of his teeth.

It is a great honour unto you, that you have done valiantly, & so have been speciall instruments to save this Kingdome from destruction, & that God hath made you and your Armies so victorious; but it is a greater honour unto you, that you are of the number of those that love the truth and people of God, and endeavour to rescue them from the hands of cruell and unreasonable men: the people of God are in the love of God, and (which is more) they are one with God, therefore God takes the good done to them as done to

Pro. 29. 2.

2 Epist. Joh. 8. Job 29

1 Sam. 16. 18.

Joh 2

THE EPISTLE, &c.

Prov.
10.30.

himselfe, abide by them, and you shall be in safety; hold together, for they that seek their lives, seek yours also: And as you have pleaded their cause, (with many other Worthies with you) so still goe on & prosper, the Lord is with you, you valiant men, the Saints love you, they pray & praise God for you; *England* fareth the better for you, childrē unborn shall praise you, & blesse God for you, & the memorial of your names shal be for ever precious.

Judg.
6.12.

Luk.
1.3.

Most noble Worthies, I may seeme to passe the bounds of modesty, so to presse into your presence, but such is your humility and love, that you can passe by any defect in that kinde, and accept of that w^{ch} is presented in love. And seeing God doth not despise the day of small things, I trust you will not; the great respect you have shewed to the truth, and people of God, hath imboldened me to present you with the best I have, in love, out of a deep respect unto you; the perusall and acceptance of which, I submit to your wisdomes, and humbly take my leave, and remaine

Zach.
4.10.

Your Honours much obliged,

SAMUEL RICHARDSON.

To all fainting and discouraged
soules, who are lost and fatherlesse.

Behold, I bring you tydings of great
joy, that Jesus Christ came from
Heaven to seeke and save you,
Luk. 19. 10. You shall enjoy
mercy, life, and glory by him; for in him the
fatherlesse finde mercy, Hos. 14. 3. You are
they who hunger and thirst after Christ, and
his righteousness; this desire is from the in-
being of the light and life of Christ in you,
therefore thou art for the present blessed, and
shalt be satisfied, Mat. 5. 6. Therefore you
may be sure, God is at peace with you, he hath
loving kindnesse for you, which is better then
life: yea all is yours, for God is yours, and
that for ever: Is not this, as good news from
a farre Countrey, welcome and savoury? Oh
what can be more sutable, pleasant, profita-
ble, or delightfull, better or more desireable?
Christ will give you that peace which cannot

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be taken from you : Ob the fulnesse, sweetnesse, gloriousnesse, and infinitenesse of this peace! it passeth our understandings, we cannot fully impart it, because we doe not fully know it; for we know but in part, yet a part wee know through grace, though many see not this peace, nor know not the way of it, to whom I have endeavoured to declare that mystery of love and grace revealed to me, desiring to obey Christs command, When thou art converted, to strengthen thy brethren. And diddest thou know the freenesse, fulnesse, substantialenesse, sweetnesse, and durablenesse of Gods rich grace to a creature who is nothing in his own eyes, who hath interest in it, and therefore may apply it, thou couldst not but be ravished with it. Consider what God hath given thee, and sent unto thee, and put into thy hand, even some of his rarest and choicest dainties, from his banquetting house, some flagons of his most excellent and richest wine, which is full of spirit and life, one taste is able to cheare and revive thy heart, yea raise and ravish thy fainting soule with love into love, yet drinke freely, the more the better, be filled with them, there is enough, Christs dainties are durable, his fountain is bottomlesse

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lesse and infinite, it can never be exhausted or drawne dry, therefore eate, O friends, and drinke abundantly, and be drunke with them.

Here are means proposed, with some Scriptures, which tends to settle a troubled soule in the sweet enjoyment of the love of God: if God please to blesse them, they will be sweet and profitable to thee, in stead of darknesse, light shall shine clearly, sweetly, pleasantly, it's the Lord onely that can cause the soule to see this light, and love, so as to live in it, being overpowered with it, and to walke sutable unto it; if the Lord shall please to blesse this to thy soule, acknowledge his goodnesse with thankfulness and joy, as some have done; the Lord give thee wisdom to know the truth, and to receive thy own portion, without which nothing can doe thee good, 1 Cor. 3. 6, 7. Men may speake comfort, but they cannot comfort, it's God that creates the fruit of the lips, peace: if he speake the word, it's done, Gen. 1. 3. The Lord speake so to thee, that thou maist profit by it, and that thy joy may be full.

Also to you belong all the promises of this life, and that to come, Heb. 6. 17. Which
rich

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rich treasure, God hath imparted in severall parts, that all the sonnes and daughters of truth might be comforted in, and satisfied with the injoyment of God in them. To this end here are comprized many principal promises, that you may with more ease and speed finde them, and suck sweetnesse from them, our lives cannot be sweet without them, in respect of the many miseries that attend us within and without: but those that live by faith are not troubled in a world of troubles, faith supplies all wants, this life of faith is the highest, therefore the best; such as live it, know it to be a sweet, precious, and powerfull life, as appears, Heb. 11. Faith honours God most, and God honours them most that live by faith, by it the Saints wrought righteousness, stopped the mouths of Lyons, of weak were made strong: By faith Jacob had power with God, Hos. 12. 3, 4. By it Job could trust God, though God should kill him, Job 13. 15. By faith we live to God a life of joy in God our righteousness, as if we had never sinned: by faith we live above sin, infirmities, temptations, desertions, sense, reason, feares, doubts, &c. It sweetens the sweetest mercies, yea the bitterest miseries,
faith

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Faith makes great afflictions to be as none, it maintaines the soules strength and comfort. Christ lives in our hearts by faith, by it we obey God: faith makes Christs yoke easie and sweet; the fruition of God is all the soule can desire; faith helps the soule to this, it puts the soule into possession of heaven while the body is on earth; by it we view the glory of heaven, to know its worth, to enjoy the purchaser and purchase it selfe, by faith we know our selves to be happie, even then when to a carnall eye we seeme most miserable; by faith we can part with the sweetest outward comforts, and welcome death, because wee know we leave the worst place and things, and goe to better; they that live by faith, live upon God himselfe, and are feasted in our Lord Jesus banquetting house, where there is all the desirable dainties, and enough. Eat then O friends, drinke, yea drinke abundantly O beloved, because it is the pleasure of our sweet Lord Jesus that his doe so, it's their portion, duty, and priviledge, to digest, refresh, and make their soules merry with his dainties, to enjoy himselfe in them, that so their joy may be full.

And because it is the will of Christ that those

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28.23
those who have found rest and peace in him
should take his yoke upon them, as appears,
Mat. 11. 38, 39. Here is added the Saints
dutie and service to Christ, and the rather, for
now is the time the love of many waxeth cold
to God and man, Religion is esteemed of many
to be but a bare notion, or a little speculation,
nothing of practise, iniquitie abounds, many
depart from the faith to needlesse disputes and
principles, that destroy the foundation of Re-
ligion, no law, no transgression, no sinne, all
alike, as appears, Rom. 4. 15. So that many
run the round, begin at nothing, and end in
nothing, so that many in stead of submitting
to the yoke of Christ, will aginst it, so that
few will submit unto it, notwithstanding it's
holy, just, light, easie, sweet, and a law of love.
Call persons to obey Christ, and men are apt
to think it legall and slavish, but if men were
to worke for life, it were so indeed, we cannot
doe any thing to procure the pardon of sinne,
we only desire such as have received mercy and
life from Christ, to act from the same life and
power, according to the word of Christ, to
Christ againe out of love and thankfulnesse;
surely such as have received mercy from him,
vehemently desire to obey him, esteeming it a
great

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great priviledge to be imployed in his service; also in keeping his cōmands, there is great reward, Psal. 19. By nature we are prone to desire libertie, and abuse it; we need to be exhorted that we use not our libertie as an occasion to the flesh, Gal. 5. to sloath and ease, *Ex.* Libertie to sinne is no libertie, but the greatest bondage that can be to have a free heart to serve God, and the lets outwardly removed in sweet libertie to enjoy God, is libertie to be set free by Christ from sin, Satan, hell, is to be freed indeed; and though we have nothing to doe to be saved, we have something to doe for his glory, which is to be our meat and drinke, therefore let no difficultie binder thee in serving thy Lord, say not it is impossible, consider Luk. 1. 6. 1 Pet. 4. 13. 19. Presse after perfection, the neerer the better, watch and pray to prevent sinne, to doe good, make it thy businesse to keepe Christs commands. Indeed all have not the like time to spend herein, the necessitie of outward things, hinders many that they cannot doe what otherwise they might and would, one wants time, another a heart, another both; we should consider whether we spare that time for these things we might we can and will spare time for what we list and love,

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love; though they be things of lesse moment; consider Song 8. 6, 7. Were we so full of love, wee could not but spare some time, not onely from our recreation and idle visits, but from our sleepe and callings, wee would redeeme time, and cut off needlesse expences too by time; that time is sweet and precious, in which the soule beholdeth God, and glory, and hath communion with him: when wee consider how farre short we come of our dutie, we may say with grieve and sorrow, Lord, what is man, a very vanitie; And notwithstanding wee come farre short of what we ought to doe, wee are not to sit downe discouraged, but to live by faith in, all infirmities above infirmities, beholding and enjoying thy joy and peace with God: when thou art at the worst, as knowing no infirmitie can lessen the love of God to those who are his, yet are wee to take notice wherein wee come short with grieve, looking up to him by faith for more strength, to serve him better, esteeming it a great priviledge to be circumspect in all our actions to God and man.

There be some other severall things contained in this Treatise, which I trust will be of use to some; and as for the directions concern-
ing

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ing the Scriptures, they have been observed by many to be necessary to cut off many errors. I have added some other things: my whole aime and scope in all I have written, is, first, to sustaine, comfort, and incourage the discouraged soule from sinking in despaire, by reason of their many and great sinnes: secondly, to withdraw the soule from the life of its own hand, to the life of the Lord Jesus Christ for salvation. Thirdly, that the soule might know and live in the assurance of the love of God, which will fill the soule full of life, sweetness, and joy. Fourthly, that the soule should obey Christ, and live to his glory, and suffer for him. Fifthly, to prevent errors, and to recall such of the Lords, who have through mistake fallen into them by the wiles of Satan. You are not to expect vaine Philosophy, nor insinuating words of the wisdom of man; for here it is not: I have desired and endeavoured to make the truth appeare by the evidence and demonstration of the holy Scriptures, at that which is most safe and profitable for our soules to venture themselves upon; and seeing they are to be our onely rule, search the Scriptures to see whether what I have declared be for or no, and I trust you shall find it true and sweet,

(though

2 Pet.

1. 19.

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(though others, through mistake, may call it error.) Now the Lord of heaven and earth, enable thee and all his to looke up to him to be taught by him, to enjoy him, and to walke so before him, that they may honour him, and that their joy may be full.

Extoll him that rideth
upon the heavens by
his name *Jah*, and
rejoyce before him,
Psal. 68. 4.

The most mightie
whose name is *Jah*,
his servant

SAMUEL RICHARDSON.

Faults escaped in the Printing.

Page.	Line.	Word.	Read.
33	23.	filled.	fitted.
55	3.	Eph.	Colos.
56.	10.	live,	leave.
111.	23.	Pauls,	parts.
185	26.	shall,	shall.
219.	3.	sure,	farre.
265.	17.	difference,	discerne.
256.	26.	serve,	serve.
276.	6.	meanes,	mens consequences.
315.	title.	free grace,	free will.
318.	12.	of ours,	dash out.
325.	12.	men.	if men.
365.	14.	noyse,	voyce,

The other mistakes correct, or passe by in love.

THE
MISERABLE ESTATE
of a Man by nature.

ISA 1. 44. 20.

He feedeth upon ashes : a deceived heart hath turned him aside, that he cannot deliver his soule, nor say ; Is there not a lse in my right hand ?

THese words declare the dead and miserable estate of a man by nature.

1. In this he is described to be one that is without knowledge and understanding; for he hath shut their eyes that they cannot see, and their hearts that they cannot understand, verl. 18, 19. They are

A

In

The miserable estate

in the state of nature, in the state of death, as appears, *vers. 16, 17.*

2. ~~The food he eateth is~~ described to be *ashes.*

3. He hath an appetite unto them, he *lives upon them; he feedeth upon ashes.*

4. The end of his feeding is, that he might *live, and deliver his soule.*

5. But he is mistaken, he is deluded, he is *turned aside.*

6. The cause of this delusion, is from his *owne heart, which deceives him, and turnes him aside.*

7. Here is the strength of his delusion, in that he cannot say, *Is there not a lye in my right hand?*

8. The sum of all is, his soule is taken prisoner by Satan, he is a captive to him, and so kept by him that *he cannot deliver his soule.*

Ashes.] That is to say; 1. groundlesse hopes; 2. false conclusions; 3. Idolatry; 4. duties; 5. ordinances; 6. comforts; 7. joyes; 8. ravishment; 9. or what else soever yee can name, except Jesus Christ, is *ashes.* *Jesus Christ is the true bread;* other things may be taken for bread, and

in appearance, have the same colour, and forme, like this bread, but let them seeme what they can, they are no bread indeed, but ashes. But *Christ is the true bread, his flesh is meat indeed, and his blood drinke indeed; He is the living bread which came downe from Heaven; if any man eat of this bread, he shall live for ever, Joh. 6. 32. 35. 48. 51. 55. &c.*

Feedeth upon ashes.] This implies he hath an expectation to enjoy satisfaction from them, his going to them, application of them, contentednesse with them, declares he hath satisfaction in them, and lives upon them.

The words opened.

By *heart* is meant the understanding and will.

Deceived heart, mis-informed by Satan, darkened.

Aside, from Christ, in whom is deliverance, rest, and satisfaction.

Turned him, viz. the understanding and will, hath a power to turne the soule.

Soule, is meant the whole man, a principall part being put for the whole.

Deliver, escape the danger he is in.

The miserable estate

A lie, viz. that is that which will deceive me, in not being unto me that I take it for, that which will not be that to me I need, that which will not performe that it promiseth to be to me.

Hand, that which holds, mystically the understanding, &c.

Right hand, that is most eminent for use, viz. in those things which are most eminent, that are of greatest concernment, the soule is deceived.

Obser.

1. A naturall man is sensible of the want of something he needs for his soule, therefore he saith; *Wherewith shall I come before the Lord? shall I come before him with burnt offerings, with calves of a yeare old? Will the Lord be pleased with thousands of Rams, or with ten thousands of Rivers of oyle? Shall I give my first-borne for my transgression, the fruit of my body for the sinne of my soule? Micah 6. 6, 7.* All this is ashes.

2. There is not any life or strength to be expected from ashes, they are no food fit to eat; as ashes naturally corrupts the body, and destroys it, so here they fill the soule with corruption, and will kill and destroy the soule at last, as they that
have

have no bread must dye for hunger, Luk. 15.

17.

3. The food naturall men live upon is ashes, they have no better food to live upon, bread they have none, they know not where any better is, nor doe they desire any bread, *Isa. 55. 2.* Ashes is suitable to their natures, judgements, desires, affections, they know no danger in eating of ashes, they thinke it is a happinesse to have them, and that they shall have satisfaction from them.

Eaters of ashes are in a dangerous condition, they must dye spiritually and eternally: there be many that eat ashes, they thinke and dreame they eat bread, but they are deceived, as *Isai. 29. 8.* They follow vanitie, *Hab. 2. 3.* The East winde, *Hos. 12. 1.* And lay out their money for that which is no bread, *Isai. 55. 2.*

What doest thou eate and live upon bread or ashes, when thou art empty?

1. What doest thou eye, whether doest thou goe? goest thou to nothing but to Christ; onely wee have hope in Christ, *1 Cor. 15. 19.* Is thy hope onely in Christ?

2. In what doest thou find peace, comfort, contentment, satisfaction in? is it in nothing else but Christ? *Phil. 3. 8.*

3. Where lyeth thy life and strength? is it in nothing but in Christ? *without me yee can doe nothing, Joh. 15. 5. Col. 3. 11.*

Will no peace, comfort, praise of men, duties, ordinances, joyes, ravishments, satisfie thee? will nothing but Jesus Christ, but Christ is all in all, *Col. 3. 11.* If it be so, it is well.

Comfort to all that eat this bread, yee shall be satisfied, yee doe live, and shall live for ever, *Joh. 6.* Oh you may well be thankfull for this so great mercy, that yee have bread to eat, which others have not, nor know not of, they famish and dye for want of bread; yet thou hast enough, and shalt ever have enough; *in my Fathers house there is bread enough, and to spare. Luk. 15. 17.*

4. There is nothing in him that can helpe him; if he follow his own heart, he is misled, his heart is deceived, it turnes him aside, and leads him to death; if he follow his sight, his understanding, he follows darknesse, his light is darknesse,

Mat.

Mat. 6. 33. (man in himselfe is irrecoverably lost) he that walketh in darknesse, knoweth not whither he goeth, Joh. 12. 35. We were sometimes darknesse, Ephes. 5. 8.

5. Consider mans heart is not to be hearkened unto, because it turnes the soule aside from Christ; what, doest thou hearken unto, and live upon, thy owne heart, &c. or on Christ?

1. Many in stead of living upon God, live upon a deceived heart, as *Pro. 3. 5, 6. 7.*

2. Others live upon sense.

3. Others live upon corrupt reason..

4. Some build their hope of salvation upon other mens judgements, who if they be godly, may easily be mistaken in a close hypocrite.

5. Many live upon the report of others, which appears by this, that if men speak not well of them, they are greatly troubled, & are not able to beare it, by which it appeares their life is in it; it was no wonder *Laban* made such adoe in searching for his images, because they were his gods.

6. Many live upon their reformations, they thanke God they are not so bad as

they have been, therefore they have hope; it's well when men grow better, yet abstinence from evill, is no evidence of grace; for men may forbear the acts of sinne for feare of hell or men, &c.

7. Others live upon duties; and as they are increased, their hope and confidence in God is increased, but if their duties faile them, their hope and comfort is gone; by which it appeares, they live upon what they doe, and not upon God; these count their duties, which is *their righteousnessse gaine*: but if they belong to God, they must count againe, as *Paul* did, this *their gaine to be losse for Christ*, Phil. 3. 8.

8. Some live upon their peace, they thanke God, they are quiet, there is no terrors, nor feare of hell in them, therefore thinke they are in a good estate: a most subtile delusion.

9. Others live upon groundlesse hope, because their sinnes are few or small (as they thinke) they have hope.

10. Many live upon their inward comforts and joy, which appeares by this, that whilst they last, they have much assurance

urance of the love of God, and are sure of salvation; but as soone as their comfort, joy, which was sensibly felt, leaves them, their confidence went with their comfort, and leaves them in a sad condition.

11. Others upon ravishments and extasies of glory, &c.

12. Many live upon the ordinances of men, and stand ready resolved to be of any Religion the Authority will impose upon them; and the more easie it is for their persons and purses, the more it shall have of their hearts.

13. Yea and many there be that live upon the ordinances of God, without God, these so they may frequent the ordinances; they are satisfied, though they see not God in them, and be never the better for them.

14. Others live upon their confidence of salvation.

15. And some live upon creature comforts, and conclude, because they possesse them, God loves them:

16. And many live upon the Devill, and his word, that is, when Satans suggestions

gossions are heartened unto, liked, beloved, embraced, obeyed, as if he should say, their sinne shall never be pardoned, nor subdued, they beleve him, and are ruled by him; this is to live upon the Devill, as to hearken unto God, as Isa. 53. 3. To beleve in him, 1 Joh. 3. 23. and to submit themselves to God, Jam. 4. 7. is to live upon God.

A false foundation and a false life go together, therefore whosoever they be that live upon any thing besides God in Christ, as their foundation is unsound, so certainly it will deceive them, whatsoever their sparkes be, they must and shall lie downe in sorrow, as Isa. 50. 10. they are all lying vanities, and they that hearken unto them forsake their own mercies, as Jonah 2. 8.

A man is prone to follow the advise of his heart.

The reason is:

1. Because he thinkes his heart knows.
2. That his own heart will not deceive himselfe; But who so trusteth in his owne heart

heart is a foole, Prov. 28. 26. Iſai. 10. 7. Jer. 23. 26.

3. He is ignorant of the desperate wickedneſſe of his heart; *The heart is deceitfull above all things, and desperately wicked, who can know it? Jer. 17. 9.*

4. He knows no better Counſellor; happy is he who is ſo acquainted with his hearts deceitfulneſſe, that he will not truſt to it, nor hearken unto it.

5. The heart is the cauſe of all the errors and miſcarriages of men; *for out of the abundance of the heart the mouth ſpeaketh, Luk. 6. 45. Mat. 15. 19.* What men thinke, ſpeake, or doe, is from the heart.

6. A man by nature deſires that his ſoule may be delivered, becauſe he apprehends his ſoule is in danger, and that it is of great concernment unto him for his ſoule to be delivered.

7. A naturall man doth indeavour to ſave and deliver himſelfe: men ſecke deliverance for themſelves from themſelves.

Reasons.

Reasons.

1. He judgeth it a reasonable thing that his soule be delivered.

2. He knows no other way of deliverance, save that of his own, either wholly or in part.

3. He thinkes it concernes him most, therefore it is his dutie to doe it, who else should?

4. He is perswaded he may deliver his soule, or that without him it cannot be delivered.

Man can do no better, till God manifest to him the perfection of Christs righteousness, then shall he see the insufficiency of his own, Rom. 10. 3.

8. He cannot deliver his soule, all that man can doe, it is impossible for man to save himselfe in whole or in part, it is beyond his power, he cannot doe it; untill a soule be convinced he cannot deliver himselfe, he rests in himselfe: God hath not left it to the will and power of man to deliver himselfe.

Reasons.

1. That no man may boast, Ephes. 2. 9.

That

That the pride in man might be dashed in pieces.

2. That no man might live in and upon himselfe, nor joy in himselfe, but rejoyce in the Lord Jesus Christ, and have no confidence in the flesh, Phil. 3. 1. 3.

3. That Gods power and free love might be manifested; That we might know the exceeding greatnesse of his power to usward, who beleve his mightie power, Eph. 1. 19.

4. That God might have all the glory, Eptes. 1. 6. That no flesh should glory, 1 Cor. 1. 29. Gal. 6. 14. In the Lord shall all the seed of Israel be justified, and shall glory, Isa. 55. 25.

9. All wayes besides Christ are by-paths, aside out of the way: I am the way, Joh. 14. 6.

10. Christs way and mans way are contrary each to other: Christs way leads the soule to Christ; mans way leads to himselfe, to deliver himselfe.

11. Wee should not be led aside from Christ by any thing; hearken then onely to Christ.

12. Nor

12. Nor say, is there not a lye? and that is, he cannot aske a question, &c.

13. The meanes of deliverance is so hid from man, that he hath no power to use them.

14. *A lye*, all that man doth rest upon while he is in the state of nature, is nothing but a lye; oh, he is miserably deluded.

15. The strength and confidence of a deluded man, may be so great, that it may seeme to him unreasonable once to question it.

16. Mens confidence of salvation, may be greater and stronger then the faith of some of the Lords; and yet it is false and nothing but the delusion of a deceived heart, and Satan.

17. The greatnesse or strength of any mans confidence, cannot assure him that hath it, that it is not a delusion; but it is proved to be true or false by the ground of it, the cause and foundation of it. If it be built or caused by any of mans qualifications, either abstinence from sin, doing good, or from his inward peace, comfort, joy, &c. it's false. But if it be founded upon

on Christ, onely in his free grace, from
the word and promise of God, *Rom. 15. 4.*
In his word doe I hope, *Psal. 130. 5.* But I
hope in thy word, *Psal. 119. 81.* it is true;
did God so convince thee, that thou be-
camest *lost and fatherles*, *Hos. 14. 3.* and
perswaded thee he had mercy for thee,
and caused thee to hope in him for it, *Psal.*
33. 18. 21. 22. it is no delusion.

FINIS.

and called him a false witness. But
 testified that he had seen the
 cause of the death of the
 did God to order him to the
 separately with him in 1871, and
 In the month of May, 1871, the
 the word and phrase "false witness"
 on Church. Only in the last

1911

21501 F

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

NEWES
FROM HEAVEN,
O R
A CORDIAL
for a fainting Heart.

2 COR. 5. 20, 21.

*Now then we are Ambassadors for
Christ, as though God did beseech
you by us, we pray you in Christs
stead, be yee reconciled to God.*

*For he hath made him to be sin for us,
that knew no sin, that we might be
made the righteousness of God in
him.*

BEhold, and hearken, for here
are tydings of great joy, that
Christ alone doth free the
soule from sin, and makes the
soule to enjoy the righteousness of God
in

in him; in which is sure, sweet, cleare, full, durable, divine consolation, sufficient to cheare, revive, raise and ravish the sinking soule, by reason of sin, in the want of a righteousness of God in him.

These words containe many divine truths, I shall endeavour to declare some observations from them for our instruction and consolation.

In that he saith, *Be yee reconciled to God*, you may observe,

Obs. 1. That the best estate of men by nature is an estate of enmitie against God, who is the chiefest good; for if these need any reconciliation, how much more enemies? Rom. 5. 10.

For he hath made him to be sin for us.

Obs. 2. God hath in his wisdom and love found out a way to save lost man, and hath sent the Lord Jesus to effect it, Zach. 9. 10, 11. and manifest it, and hath sent Ambassadors, and given us his word to declare his great grace, Job. 1. 17. infinite love, Job. 3. 16. and the unsearchable riches of Christ.

Be yee reconciled to God, for he hath made him to be sin for us.

Obs. 3. That there needs strong reasons and earnest

earnest intreaties, yea the arme of the Lord must be revealed in them, to reconcile a sinfull soule to God, *Isa. 53. 1.*

As though God did beseech you.

God is more willing to pardon a sinner, yea the chiefe of sinners, then any soule is or can be willing to be pardoned. This appeares in that God seeks to us to be reconciled; man seeks it not: *I was found of them that sought me not, Isa. 65. 1, 2, 3.* And in that God beseecheth a lost sinner to be reconciled to God; and when we prodigals turne to God, being turned by God, we doe but goe, and that softly; but God who is that Father, runneth to receive us, as *Luk. 15. 18. 20.* And as running expresseth much more willingness, then an easie going, so it is here.

Obs. 4.

God beseecheth you by us, wee pray you in Christs stead.

It appeares that all the doubts and feares the soule or Satan can frame, as if God were unwilling to pardon a lost sinner, (*Luk. 19. 10.*) are all groundlesse and false; for he prayeth and beseeches to be reconciled, as if he should say, goe tell such a soule from me, I will have him

Obs. 5.

to be reconciled to me, I am not angry with him; he need not doubt of my love, which is infinite, without time or measure, I am all-sufficient, I can and I will passe by all his wickednesse against me.

Be yee reconciled; we pray you.

Obs. 6.

That even such sinners as God sends after, and will save, they have many hard thoughts of God, they are so foolish and so deceived by sin, that they are contented to be as they are, and stand in need to be prayed and intreated to be reconciled to God.

As though God did beseech you by us.

Obs. 7.

-That all those into whom God hath put this word of reconciliation, when it is declared unto us by them, or in his Word, we ought to receive it, and believe it, as if God did immediately speak unto us, for they speake in his stead: So also it is the duty of the Ambassadors of Christ to declare nothing but the message they receive from Christ, according to the word of Christ.

We pray you, be yee reconciled to God; for he hath made him to be sin for us.

Obs. 8.

The way God takes to reconcile a sinner

ner

The words of the Text opened.

net unto himselfe, is the discovery of his free grace and love of God, done to man through Christ.

The discovery of this to the soule, expels ignorance, and slayeth the soules enmity against God; and by his love he draweth the soule to God in love again; Gods way of saving man is opely in a way of love; therefore he saith, *Behold, I will allure her, and speake comfortably unto her*, Hos. 2. 14. His love is free, full, and eternall; *I will love them freely*, Hos. 14. 4. *I drew them with cords of a man, with bands of love*, Hos. 11. 4.

Be reconciled; for he hath made him to be sin for us.

It appeares that the sense and guilt of sin, doth hinder the soule from being reconciled; sin causeth the soule to desire to be at a further distance from God, as *Luk. 5. 8.* Obs. 9.

That before a sinner can be reconciled unto God, he must understand and know the cause, way, and meanes of his salvation, (I say not before God loves him) therefore as it is declared, that *all have sinned, and come short of the glory of God,* Ob. 10.

8cc. Rom. 3. So he declares that Jesus Christ is made sin for us, and that we are justified freely by his grace, through the redemption that is in Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sinnes, that he might be just, and the justifier of him that believes in Jesus, Rom. 3. 23, 24, 25, 26. see Rom. 5. 10, 11. 15. 19. Rom. 6. 23. Titus 3. 5.

He hath made him.

Obser.
11. God the Father hath set apart the Lord Jesus to save man, Heb. 9. 14. 22. Rev. 13. 8. There is no other name whereby we may be saved, but by the name of Jesus, Act. 4. 12.

Which knew no sinne.

Obser.
12. Christ knew no sin in himselfe personally, Luk. 1. 35. nor inherently, Heb. 14. 5. nor experimentally, Job. 8. 40.

Obser.
13. And seeing Christ is so holy a person and so qualified as he is, Col. 2. 3. none ought to doubt of the sufficiency, meritoriousnesse, and effectualnesse of whatsoever he hath undertaken to doe: for by once offering the sacrifice of himselfe, he hath for ever perfected them that are sanctified;

fied; that is, set apart, Heb. 10. 10. 14.

So that the sinfull soule ought to cast away all discouragements, and to rest satisfied in this full, perfect, and infinite satisfaction, and not suffer their foolish hearts to seeke after, or desire any other, for as there is none to be found elsewhere, so there needs none; for be thy finnes never so great, or many, this one satisfaction of the Lord Jesus is sufficient.

Made him to be sinne.

God hath imputed our finnes unto Christ, and so laid them upon him, Esa. 53. 5. that they are not ours no more but Christs, who hath freed us from them, who will disanull them, and so free himselfe of them, so that *he shall appeare without sin*, Heb. 9. 28.

The way and meanes God hath chosen to free a sinner from sin, is onely by Jesus Christ, that he might undergoe the penalty of sin, or else no man could be saved, as these Scriptures declare, Job. 1. 1. 7. Job. 1. 29. Rom. 8. 2. Ephes. 2. 14, 15. Rev. 1. 5. Heb. 9. 22. Col. 1. 20. Zach. 9. 11. For sin must be charged upon Christ, or the sinner, and our happines lyeth in

Obser.
14.

Obser.
15.

Obser.
16.

The words of the Text opened.

this, that our finnes are *not imputed unto us*, Psal. 32. 1, 2. Rom. 4. 8. Our fins cost Christ deare, that they might cost us nothing, Rom. 5. 9. 1 Pet. 1. 18, 19.

For *us*.

Ob. 17

The word, *us*, and *mee*, in this verse, must be understood for them in the 19. verse, to whom God *doth not impute their trespasses*: So that they are blessed, Psal. 32. 1, 2. Rom. 4. 7. for they shall not miss of glory, because they *have redemption by his blood, and remission of finnes*, as Col. 1. 14. Rom. 5. 10. Therefore by the words, *us*, and *mee*, cannot truly be understood every son and daughter of Adam.

For so large as the purpose of God is of saving men, so large is the meanes of this salvation, so large is the declaration to be, so large is the particular application of salvation to be, & so large is the effect of salvation is selfe; none of these are any larger then the other.

If any reply that Christ in the declaration is offered to all, therefore the particular application of salvation is to be to all.

I answer, That Christ is not offered to all,

all, none to none at all: true, it is the Gospel is to be preached to every creature, and that all persons whosoever will are called to come to Christ to drinke, &c. But what Scripture saith, Christ is offered to any person, much lesse to all the world? God so loved the world, that whosoever beleeves in him, should not perish, but have everlasting life. This is a declaration of what persons God will save: the word of God is a declaration of the will of God; now for to declare a thing, and to offer it, is not one thing; for one may declare to another, the riches that he or another hath, and yet not offer any of them, nor it may be cannot; and so a man may give that to another, which he never offered him.

It's safest to keep to the language of the Scriptures (which forme of words are found) especially in this age, in which men catch up expressions, and by them abuse God, and his truth, and themselves; for if one affirme, that God offereth Christ to all; man reply, doth not God meane as he saith? and if God offers Christ, and man hath not a sufficient

cient power to receive him; they are mocked, and God is unjust, &c. and that men have free-will, and such like stuffe, so that yee may see how one error draweth many after it, and it's oft grounded upon an unsound expression.

Made sin: made the righteousness of God.

Obser.
18.

After what manner Christ became a sinner, after the same manner wee are made just; but he became a sinner not by any infusion of our corrupt qualities, but by imputation onely: Therefore wee are just before God, not by infusion of any habituall grace into our corrupt natures, but by imputation of his righteousness; *God imputeth righteousness without works,* Rom. 4. 6. If this were well minded, it might answer and remove some temptations, which are occasioned by apprehending the contrary.

The righteousness of God.

Obser.
19.

Christs righteousness is the righteousness of God. That righteousness which freeeth a sinner from the curse of the Law is a perfect righteousness, *Heb. 1. 8. Rom. 9. 3. Mat. 6. 33. Rom. 4. 6.* Therefore prize it highly.

Mans

Mans righteousness is imperfect, and could not justify him before God; Enter not into judgement with thy servant, for in thy sight shall no man living be justified, Psal. 143. 2. Dan. 9. 18. Tit. 3. 5. 7. All our righteousnesses are as filthy rags, &c. Isai. 64. 4. 6. God reveales to a soule Christs righteousness, and the soules interest unto it, Job. 16. 14. To comfort the soule, and cause the soule to love God againe, he doth not comfort us in the sight of our own righteousness, before he declares and comforts the soule in the righteousness of Christ.

Obser.
20.

Righteousnesse in him.

That righteousness which justifieth us before God, as it is not ours, so it is not in us, but as it is Christs righteousness, so it is in him: In the Lord have I righteousness and strength: in me you shall have righteousness and strength, Isa. 45. 23, 24, 25.

Obser.
21.

The cause or forme of our justification, is by a reciprocall translation of our sin unto Christ, and his righteousness unto us: both which is done by God for us.

Obser.
22.

That

That we might be made.

Obfer.

23.

Whatsoever Jesus Christ hath done and suffered, was for those whose finnes were laid upon him, who are stated in him, Ephes. 1. 4. and are fully pardoned by him, Rev. 1. 5. By the obedience of one man (*viz.* Christ) many are made righteous, Rom. 5. 19. By his stripes we are healed, Ma. 53. 5. The blood of Jesus Christ cleanseth us from all sin, 1 Joh. 1. 7.

In him.

Obfer.

24.

God considers his to be in Christ, before they had a being in themselves, Ephes. 1. 4. and he never looks upon his children out of him, for they are never out of him: They dwell in Christ, Joh. 6. 56. and shall ever live, Joh. 9. 25. and be found in him, Phil. 3. 8.

Obfer.

25.

Christ and all true beleevers are so united together, that they are but one; one body, one spirit, bone of his bone: oh what union is like to this, that is so reall, full, and intire, wonderfull, glorious, spirituall, eternall, and infinite! 1 Cor. 6. 17. Gal. 5. 30. &c. Job 43. 5. Job 17. 22, 23. If our faith in Christ were as strong as our union with Christ, wee should ingrosse

grosse and poffible all that is in heaven,
and nothing in the earth could trouble
us.

The state of a beleever in Christ; as
considered in him, is an estate of perfecti-
on; *We are complete in him*, Col. 2. 9, 10.
12. As Christ is, so am I; as I am, so is
Christ, *Job. 1. 17*. What is Christs is mine;
what is mine is his; Christs righteouf-
nesse is mine: I am all righteous, I need
no more, nor no other righteoufnesse;
as I am in Christ, I am as righteous and
as acceptable as Christ; God seeth no
fin in me, because there is none; for, I am
all faire; *there is no spot in me*, Song 4. 7.
Song 2. 10. *Ephes. 5. 25, 26, 27*. For as he
is, even so are we in this world, 1 *Job. 4.*
17. Thou hast cast all my finnes beinde thy
backe, *Isa. 38. 17*. As far as the East is from
the West, so far hath he removed our trans-
gressions from us, *Psal. 103. 12*. Seventy weekes
are determined upon the people, and upon the
holy Citie, to finish the transgressions, and to
make an end of finnes, and to make reconci-
liation for iniquitie, and to bring in an ever-
lasting righteoufnesse, to scale up the vision,
and prophacy, and to anoynt the most Holy,
Dan. 9.

Obfer.
26.

Dan. 9.24. I will greatly rejoyce in the Lord, my soule shall be joyfull in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, Isa. 61. 10. All Saints are alike clothed with Christs righteousness: the meanest, the weakest, as the best, and is as acceptable by it as the best: oh they are all alike perfect, righteous, and glorious, as they are in Christ! oh, here is strong consolation for thy fainting heart, to refresh it selfe withall! Drinke, O friends, and make yee merry, O welbeloved; yea drinke, drinke abundantly in this fountaine that is bottomlesse, and therefore can never be drawne dry, Song 5. 1.

In the most perfect Saints, as they are in themselves, there is much sin, 1 Job. 1. 10. and God doth see it; yet God cannot condemne them to wrath for it, no more then God can condemne Christ for it, who shall appeare without sin, Heb. 9.28. They being in him who hath suffered for it; and Justice neither will nor can exact the payment of a debt twice: now it's justice in God to justifie, Rom. 3. 25. yea, God is as just in pardoning a sinner by the

the bloud of Christ, as he is just in condemning any; and now thou hast a full pardon by justice as well as mercy, therefore drinke freely, *Song 5. 1.*

For us.

That which is spoken in generall to beleevers, every beleever is to apply it to himselfe in particular; so *Paul*, *he loved me, and gave himselfe for me*, Gal. 2. 20.

For us, for me.

The word and promise of God, that it is for me, is that which my soule should fix its eye upon, and by faith for ever rely upon, and be a full satisfaction to my soule; knowing that the word and promise of God is the onely ground of my faith, and is securitie sufficient for my salvation.

As soone as the soule is convinced, that *Jesus Christ* is made sin for me, and that I am made the righteousness of God in him, all the soules doubts, feares, objections vanish, and Christ is beleeved in, and lived upon, with thankfulness and joy.

Jesus Christ being made sin for me, is as good for me, yea better for me, then if I had never sinned; as much better as a spiri-

Obfer.
27.

Obfer.
28.

Obfer.
29.

Obfer.
30.

spirituall body is better then a naturall, as much better as the image of the heavenly is better then the image of the earthly; yea, as much better as strength is better then weaknesse, and as heaven is better then earth, 1 Cor. 15. 43, 44. to 55.

Obj. 1. But, saith a discouraged soule, I cannot believe the Lord Jesus was made sin for me.

Ans. Why not for thee?

Obj. 2. Because my sins are greater then others be; for my sins have all the aggravations upon them that can be.

Ag. 1. For mine are many.

Ans. So were theirs in the second and third Chapter of *Jeremiah*, yet notwithstanding God pardoned them all, as appeares, *Jer. 3. 21. to 25.*

Ag. 2. But my sins are great and ha'mous.

Ans. So were theirs, and so were *Manasse's*, as appeares, *2 King. 21. 4. 9. 11. 16.* and so was the woman's, *Luke 7. 47.* and so was *Paul's*, *1 Tim. 1. 15.* yet God pardoned them all, as he hath done others.

Ag. 3. But my sins are against the Gospel.

Ans. So was *Paul's*, he persecuted them that

pro-

professed the Gospel, and made havock of the Church, entring into every house, baling men and women, and committed them to prison, A^ct. 8. 3. And Christ died for them that slew him, A^ct. 2. 23. 38.

But mine are after many mercies.

Ag. 4.

So was Solomons, who sinned against God after the Lord appeared unto him twice, 1 King. 11. 9.

Ans^r.

But I have sinned against Gods intreaties to returne.

Aggr.

So did they; I said after shee had done all these things; Turn thou unto me, but shee returned not, Jer. 3. 7.

5.

Ans^r.

But I have sinned against Gods Re-prooves.

Aggr.

6.

So did they; Thou hast a whores forehead, that refusest to be ashamed, Jer. 3. 3. 8.

Ans^r.

But I have sinned against Gods corrections in not being reformed by them.

Aggr.

7.

So did they; In vaine have I smitten your children, they have received no correction, Jer. 2. 30.

Ans^r.

But I have committed one sin often.

Ag. 8.

So did they; Thou hast played the harlot with many lovers, Jer. 3. 1. 6.

Ans^r.

But I have continued sinning for a long continuance of time.

Ag. 9.

C

So

Ans. So did they; *We have not obeyed the voice of the Lord from our youth unto this day,* Jer. 3. 25. & 2. 22.

Aggr. But my finnes are against knowledge
10. and Conscience.

Ans. So was Davids sin concerning Bathshebah, and putting to death Uriah. And so did Peter sin when he said and swore he knew not Christ, and that he was not with him, *Mat.* 26. 69. to 75.

Aggr. But I am fallen back from what I have
11. been.

Ans. So did they; *Returne thou backsliding Israel,* Jer. 3. 6. 12.

Aggr. But I have willingly and resolvedly
12. forsaken God.

Ans. So did they; saying, *We are Lords, we will come no more at him,* Jer. 3. 31, 32.

Aggr. But I have willingly chosen sin.

Ans. So did they; saying, *I have loved strangers, and after them will I goe,* Jer. 2. 25.

Aggr. But I have seduced others, and caused
14. them to sin.

Ans. So did they; *Thou hast also taught the wicked ones thy wayes,* Jer. 2. 33. And Manasseh seduced them to doe more evill then did the Nations whom the Lord destroyed;

and

and made Judah also to sin, 2 King. 21. 9. 11. 16. And Paul compelled men to blaspheme, Act. 26. 11. 16. Manasseh a great sinner obtained mercy, 2 Chron. 33. 18, 19. And a lesser sinner perisheth in his sin; that men may know, the Lord will have mercy on whom he will, Rom. 9. 15.

But I have committed as much sin as I could.

Aggr.
15.

So did they; Behold thou hast spoken and done as evil things as thou couldst, Jer. 3. 5.

Ans.

But my sins are after vovves and Covenants.

Aggr.
16.

So were theirs; Thou saidst, I will not transgresse, when upon every high hill, and under every greene tree thou wanderest, playing the harlot, Jer. 2. 25.

Ans.

But I have justified my selfe in all my sinnes.

Aggr.
17.

So did they; Because thou saidst, I have not sinned, I will plead with thee, Jer. 2. 35.

Ans.

But I despaire, and have no hope of mercy.

Aggr.
18.

This is worst of all; yet so did they; Thou saidst there is no hope, Jer. 2. 25. And when I cry, he shutteth out my prayer, and I said, My strength, and my hope is perished

Ans.

with the Lord, said *Jeremiab*, Lam. 3. 8. 18. And *Job* said, *My hope hath be removed like a tree*, Job 19. 10. *My dayes are spent without hope*, Job 7. 6. 13, 14, 15, 16. *David* in his hast, said, *I am cut off before thine eyes*, Psal. 31. 22. *Abraham* beleaved against hope, Rom. 4. 18. *Tee* were sometimes *far off*, without God, and without hope, Ephes. 2. 12. yet at last they were made nigh by the blood of Christ, Eph. 2. 13. Behold, all these were once like unto thee, and the Lord hath had mercy upon them, and so he may have mercy upon thee also, therefore poore soule, be not out of hope, mind what *David* said, *I was brought low, and he helped me*, Psal. 116. 6. God is able to save to the uttermost, Heb. 7. 25. Consider what the name of the Lord is, Exod. 34. 5, 6, 7. Oh the unsearchable riches of his grace! all that know his Name will trust in him, Psal. 9. 10.

And because the greatnesse of sin is one of the greatest discouragements to a soule under the sense of sin; Consider these things which are encouragements of hope unto thee.

1. *Incouragement to hope.*

The multitude or greatnesse of sinne, ought not to be a discouragement unto thee, because the fewnesse or smalnesse of thy finnes are not to be any ground, or cause of thy confidence in God for pardon; but in the promise of God of pardon, in which promise the truth and faithfulness is.

1. In-
contra.

2. *Incouragement to hope.*

Because the word of God doth nowhere say, that great sinners shall not be saved, therefore to conceive so is folly, and no lesse then a delusion of Satan.

2. In-
contra.

3. *Incouragement to hope.*

Because the word of God saith the contrary, that *Jesus Christ came to save sinners, yea and the chiefe sinners, and this is a saying worthy of all acceptation*, 1 Tim.

3. In-
contra.

1. 15, 16. *Come now let us reason together, saith the Lord, though your finnes were as crimson, they shall be made white as snow, though they were red like scarlet, they shall be made as wooll*, Isaiah 1. 18. The word of God declares many great and sweet promises to great sinners, as Jer. 3. Isa. 55. 7, 8, 9. & 43. 24, 25. There be many exam-

ples of great sinners received to mercy, as *Manasseh*, 2 Chron. 33. 18, 19. *Paul*, and one who was a sinner with a witness, *Levi*. 7. 37. 47. And many others, yea the rebellious also, *Psal.* 68. 18.

4. In-
coura.

4. *Incouragement to hope.*

4. In-
coura.

Because there is a fountaine set open for sin and for uncleannesse, *Zach.* 13. 1. And Christ is mightie to save, *Isa.* 62. 1. He will abundantly pardon, *Isa.* 55. 7. And his compassions faile not, *Lam.* 3. 22.

5. In-
coura.

5. *Incouragement to hope.*

5. In-
coura.

Because great sinners that are heaue laden with sinne, are called to come to Christ, *Mat.* 11. 28. If any man thirst, let him come to me and drinke, *Joh.* 7. 37. Every one that thirsteth, come ye to the waters, *Isa.* 55. 1. *Rev.* 22. 17.

6. In-
coura.

6. *Incouragement to hope.*

The Saints have made their greatnesse of sinne an incouragement to beleeve; Lord, pardon my finnes, for they are great, *Psal.* 25. 11. How great is his goodnesse? much greater then thy finnes, *Zach.* 9. 17. *Isa.* 43. The greater our finnes are, the greater our faith should be. Loe here is great consolation.

7. In-

7. *Incouragement to hope.*

Because God doth not sell Christ or grace, but he gives Christ, and all that is his freely; *Tee that have no silver, come buy and eate, come buy without money,* Isa. 55. 1. *And the Spirit, and the Bride say, Come, and let him that beareth say, come, and let him that is athirst, come, and let whosoever will take of the water of life freely,* Rev. 22. 17. *Jesus stood, crying, saying, If any man thirst, let him come to me and drinke,* Joh. 7. 37.

7. *In-
coura.*

8. *Incouragement.*

Because such as Jesus Christ saves, are unworthy, ungodly, and without works, Rom. 4. 5, 6. The most perfect Saint that ever hath been, did stand in need of mercy, and was unworthy. *Behold, he found no stedfastnesse in his servants, and chargeth his Angels of folly, how much more in them that dwell in houses of clay?* Job 4. 18, 19. And all those whom God hath revealed his Sonne unto, they see an exceeding transcendent beautie in him; and he is precious unto them, 1 Pet. 2. 7. *They loth and abhor themselves,* Job 42. 6. Because they see in themselves nothing else but vilenesse, filthinesse, and unworthinesse, Ezek. 16.

8. *In-
coura.*

63. and it sets out the mercy of God the more, that it is freely given unto the unworthy, *Ezek. 16.*

9. In-
contra.

9. *Incouragement.*

It makes most for the glory of God to give great things, and is it not a disparagement for a King to doe otherwise? *The Lord is a great King, a mightie God, Isa. 9. 6. He doth great things past finding out, and wonders without number, Job 9. 10. Feare not, the Lord will do great things, Joel 2. 21. For with God nothing shall be impossible, Luk. 1. 37. Measure not the Lord by thy selfe: For my thoughts are not your thoughts, neither are your wayes my wayes, saith the Lord; for as the heavens are higher then the earth, so are my wayes higher then your wayes, and my thoughts then your thoughts, Isa. 55. 8, 9. And those who are made wise by God, looke not so much to their basenesse as unto his greatnesse, Zech. 9. 17.*

10. In-
contra.

10. *Incouragement.*

That which moves God to shew mercy, is onely in himselfe, nothing in the creature, *Ezek. 16. 3. to 9.* Nor any thing the creature can doe, cannot move God

to

to shew mercy; *I will doe away thy finnes for my Names sake*, Isa. 43. 25. God shews mercy, *because he will*, Micah 7. 18, 19.

11. *Incouragement.*

11. *In-
coura.*

The greater our finnes are, and our sensiblenesse of unworthinesse, the more we shall love God when we know that our finnes are pardoned, *Luk. 7. 41, 42, 43, 47.*

12. *Incouragement.*

12. *In-
coura.*

The mercy of God is infinite, it hath no part or forme, therefore it is not capable of any addition or defect: therefore infinite, shouldst thou need thousands of Seas of mercy to pardon thy finnes. God hath not the lesse, notwithstanding he hath given so much. If I had all the sins upon me, that can be committed, or but one sinfull thought, this consideration makes it all one. Oh, I, worlds of sin in this Ocean vanish and come to nothing, *Rom. 11. 33. Oh the depth of the unsearchable riches of Christ! Ephes. 3. 8.*

13. *Incouragement.*

13. *In-
coura.*

The Name of God it's infinite also: *The Father of mercies*, 2 Cor. 1. 3. Yea it's the nature of God. *The Lord is very pitifull,*

fully, and of tender mercies, Jam. 5. 11. All mercy and pitie is from him, and all that is, or hath been, is but a drop to that Ocean of that pitie and mercy that is in him. We are ready to sin, but God is much more ready to forgive; mercy pleaseth him, it's his delight, Micah 7. 18. He is plenteous in mercy, Psal. 86. 5. Thou art a God ready to forgive.

14. In-
cours.

14. Incouragement.

The price that is for the finnes of such as beleeve, is infinite also; count all thy sins, and still they are the acts of a finite creature; and is not Christ satisfaction above them? he is God, 1 Joh. 5. 20. His righteousness is farre greater then thy finnes: therefore be they great or small, he is able to disanull them all.

15. In-
cours.

15. Incouragement.

The Covenant of grace, is not made with us, nor can it be broken by us, but with Christ: If they break my statutes, and keep not my Commandements; nevertheless, my loving kindnesse will I not take from him, nor suffer my faithfulnessse to faile; my Covenant will I not breake, nor alter the thing that is gone out of my lips, Psal. 89.

31. 33. 34. *My Covenant shall stand fast with him,* vers. 28. So then the Covenant is made with Christ, and that it was not made for our good workes, nor can we disanull it by our sinnes; for it's sure, perpetuall, and everlasting, *Heb. 13. 20.* It's not founded upon a rotten and sandy foundation, as thy selfe and duties are. Oh wonder at Gods wisdom and love, that it is not made with us; nor is it in our keeping, loe it's founded upon the word & promise of an eternall God, and what ever is in God is God, God is unchangeable, *Micah 3. 6.* therefore the Covenant stands sure for ever, *Heb. 13. 20.*

But the discouraged soule still replieth;
I am perswaded I have committed the sin against the holy Spirit, and that is unpardonable, *Heb. 6. 4.*

Those who have committed this sin, tread under foot the Same of God, and count the bloud of the Covenant an unholy thing, and doe hate God and Christ, *Joh. 15. 24.* In that thou art afraid thou hast committed this sin, it is certain thou hast not committed it, because

3. Ob.

Answer.

cause such as have so sinned are past *fear* or feeling, being given up to a *reprobate sense*, Ephel. 4. 19.

4. Ob.

I am afraid the day of grace is past to me, and so nothing can doe me good.

Ans. 1.

You must not give way to such a thought; *who knows but the Lord may returne?* Jonah 3. 19.

2.

Is this the way thinkest thou to enjoy the assurance of his love, to nourish jealousies against his love? Surely this is not the way. Shouldst thou not rather say as David did, *How precious are thy thoughts to me, O God? great is the summe of them, if I should count them; they are more then the sands*, Psal. 139. 17, 18. The number of the sands are many, yet Gods thoughts of love exceeds them; *Be not afraid, onely beleve*, Mark. 5. 36. Christ received sinners, Luk. 15. 1, 2.

3.

If thou thinkest the day of grace is past, because thy finnes are great, &c. this will not prove it: minde what God saith; *I have spread out my hand all the day to a rebellious people, that provoke me to anger continually to my face*, Isa. 65. 2, 3.

4.

If thou desirest to returne to God,
thy

thy day of grace is not past, *Rev. 2. 20.*

If we confesse our sinnes, he is faithfull and just to forgive us our sinnes, &c. 1 Joh. 4. 9.

5.

I doe not beleeve I am elected, &c. so nothing can doe me good.

5. Ob.

This is a secret, and you must not meddle with Gods secrets; *Secret things belong to God, and revealed things to us, Deut. 29. 29.*

Ans. 1

It's one of Satans deceits to tell a soule that God hath no mercy for him, when the soule hath obtained mercy, or when it is not farre from him.

2.

It is certaine, these thoughts come from Satan, because they are contrary to God in his word, as *Gen. 3. 2, 3, 4.*

3.

It's the nature of unbelieve, to be inquisitive and curious to find out any pretence, that it may seeme to doe well in not harkening to what God saith in his word, *Heb. 10.*

4.

We must not hearken unto Satan, nor yeeld to him, but resist him; meddle not with election, fix thy eye upon Christ, as a sutable good for thee, who is able to save thee, and wait upon him in the use

5.

of

of his meanes, till he shall give thee faith, that by it thou mayst know thy selfe to be elected, *Act. 13. 48.*

6. Ob.

But I have used the meanes, and yet I am no better, but worser, therefore God will never doe me good.

Ans. 1

Are you sure you have used all Gods meanes, doest thou know the number of them? and have your ends been all good & right placed, and have you used them in a right manner, measure, time, in sinceritie, humilitie, which I question; and have you not rested in the use of means? have you set God above his meanes, and expected his blessing upon them, without which they could doe no good? If thou hast not used them all in faith, say not, thou hast used the meanes; what are all meanes without faith? they are as a shadow without the substance, *Heb. 11. 1.* The word they heard profited them not, for want of faith, *Heb. 4. 2.*

2.

It is no good reason to say, because God hath not answered me, and supplied me, therefore he never will consider, *Isa. 64. 4. Isa. 8. 17. They which had not obtained mercy did, 1 Pet. 2. 10. They shall not*

Objections answered.

31

not be ashamed that wait for me, Isa. 49. 23.

There be many that doe satisfie themselves with the meanes, and their frequenting them, and in what they doe: that it is just with God, yea a mercy to blast all, to shew their emptinesse, that we might look and long for Christ, to blesse the meanes, and be all in all unto us.

3.

Men beleeve not that faith is the gift of God, and the Spirits work, *Phil. 1. 29.* so that they goe not to God in his promise for faith, but endeavour to make a faith of their own to carry to God.

4.

If thou hast a will that onely Christ should save thee, and rule thee, God hath begun his work in thee, and he will finish it, *Heb. 12. 2.* and one day thou shalt know thy selfe to be pardoned, and all thy sins shall be subdued.

5.

Consider God may have mercy for thee, though thou knowest it not; for mens finnes are first forgiven, before they are to beleeve it, or can be assured of it; for if men should beleeve, that their sins are forgiven before they be forgiven, they should beleeve that which is false; neither

6.

ther can any mans beleeving make that to be, w^{ch} had not a being before: faith declares to us our pardon; but our beleeving neither pardons nor procures the pardon of any sin; if it could, what need was there of the death of Christ?

Obj.7.

I have waited a long time, and many have received mercy since, but not I.

Ans.1.

Even the Lords servants have waited a long time for God, or at least they thought the time long; *David said, I am weary of my crying, my throat is dried, mine eyes faile, while I waite for my God, Psal. 69. 3.*

2.

If God have given thee a heart to wait upon him, thou art blessed; *Blessed are all they that wait for him, Isa. 30. 18.* Waiting implies perseverance, patience, long-suffering, in holding out, notwithstanding the tediousnesse of the time deferred, courage in breaking through all difficulties that stand between waiting, and to continue waiting, though all things seem contrary, till we enjoy what we waited for; *I wait for my God, Psal. 69. 3.*

Obj.8.

I am now old in yeares, and if God had intended to have done my soule good,

good, surely he would have done it before this time, and now death is ready to take me away.

Yea, though it be thus with thee, yet mercy may be thy portion at last, if mercy come at last, it will be sweet, and it may come at last. The thief was saved upon the Crosse, *Mat. 20. Luk. 23.* Oh how neere was he unto his end before mercy came unto him!

Ans. 1.

You may not set a time to God, in which he shall shew mercy, for he giveth what he will, and when he will, and will not be cye'd to thy time; it's an exceeding great grace for God to shew mercy, though it be at the last, as he did to the thief upon the Crosse.

2.

God hath all houres in the day to work, the last houre God useth to call some, as well as the third; see *Mat. 20. 1.* to 10. for there is nothing too hard for God.

3.

If I were filled with qualifications, as humbleness, and brokenness of heart, and took delight to hear and pray, as others, I could have hope, but now I cannot.

Obj. 9.

D

Alas

Ans. 1.

Alas, poore soule, thou art greatly deluded, for these things can no way fit the soule for mercy. Why doest thou seek the living among the dead? *Luk. 24. 5.* Why doest thou look at, and rest in, such things as these? for haddest thou these in the greatest measure, they could not procure thy happinesse, nor stand thee in any stead; oh nothing but Christ can doe thy soule any good, and truly comfort thee.

2.

Consider, what qualifications had they in *Ezekiel 16. 3. to 9.* of whom God was found? Surely they had none, except sinfull ones. What, saith God; *I was found of them that sought me not, Isa. 65. 1, 2, 3.* Tell me, what qualifications had they who were enemies? yet Christ died for them, *Rom. 5. 9, 10.* All that are saved are saved by grace, without any cause or condition in man, *2 Tim. 1. 9.*

3.

Under colour of devotion, yee overthrow Christ; can your duties, &c. procure Christ, on what use is there of Christ, if yee can have what yee need without him? yee would have power, abillitie, and enlargements before yee dare believe in Christ;

Christ; Oh the greatnesse of thy pride and folly ! doth not Christ say true, that without me yee can doe nothing? Joh. 15. 5.

As in nature none can worke before they have life; so none can doe any thing that is spirituall, before they live spirituallly. Christ must be in thee before thou canst beleve: the soule must beleve before it can finde any sanctification, or workes at all in it selfe, yea without any regard to workes in any measure whatsoever, for there is nothing to be done by man to be a preparation to his sanctification; see Rom. 4. 5. & 5. 8. 10.

Thou hungerest and thirstest after a righteousnesse of thine own, and wouldst establish it, but it must be renounced. I confesse, this self-deniall is very hard; oh, how hard is it for the soule to be taken off its own bottom of workes, and of self-concurrence ! strip them of all that is their own, and yee take away their lives; they must and will have something, some humblenesse, and brokennesse of heart, some teares, some good workes, or abilities, or a good heart; something they must have, for they think it cannot

4.

5.

be, that they should be accepted, pardoned, and saved, and they to doe nothing at all themselves for it: therefore as soone as they begin to espie a flaw in what they doe, *for who can say his heart is cleane?* Job 25. 4. they betake themselves to breake their hearts, to make God amends for all, and thinke if they can but attaine unto such a deep measure of humiliation and sorrow for sin, then they think they have an evidence for heaven: but alas, this is no evidence, save onely of great ignorance, in that they see not death in their best duties: the Lord may say to you who worke so hard for life, *Thou hast found the life of thy hand, therefore thou wast not grieved,* Isa. 57. 10. Thou comfortest thy selfe in thine own sparkes, but (sorrow is all the comfort such comfort can produce) *ye shall lie downe in sorrow,* Isa. 50. 11. When we say our good works are not the way to life, men esteeme it a grievous error, yet Christ saith, *I am the way,* Joh. 14. 6. Are thy works Christ or no? If no, then they are not the way, for Christ saith true, and if Jesus Christ is to be unto us all in all, Col. 3. 11. Our best

best workes are to be unto us nothing at all, our workes make us not the better before God, nor to be more beloved of God, but declare us to be what wee are made by God: the Papists doe good works to be saved, but we abhorre it, because it is condemned by God, therefore all those who expect and hope for mercy, because they leave their sinnes, as they say, and do many good works; consider what I say unto thee, Alas, poore soule, thou art still in the state of nature, in the gall of bitterness, thou art not quite plucked up off of thine own stocke of self-workes, and self-concurrence with Christ, and therefore art not planted into Christ, thou art ignorant of the righteousness of God, which is the cause why thou goest about to establish thine own righteousness, and so long as thou doest so, thou canst not submit to the righteousness of God, *Rom. 10. 13.* But diddest thou know what a righteousness Christ is, thou couldst not but have preferred it before thine own righteousness, yea it would be esteemed by thee but ~~abesse~~ *and* ~~ding~~ *to his,* as *Phil. 3. 8, 9.* And unless

the Lord Jesus open thine eyes, and re-
 veale his righteousness unto thee, thy
 righteousness (which thou joynest with
 Christs for salvation) will of a certaine
 worke thy destruction unto all eternity.
 Publicans and harlots are nearer salva-
 tion then thee, when you who worke for
 life are Pharisees, and if you dye in this
 estate, you must perish, *Mat. 21. 31, 32.*
Luk. 7. 29, 30.

I know many will cavill, and say, if
 Christ must doe all, and man nothing,
 then men need not care what they doe,
 but live as they list.

Ans. As it is our dutie, so it is our
 desire to doe whatsoever the word of
 God requires, but we are not comman-
 ded to doe anything to procure the par-
 don of our finnes, but in reference to
 service and dutie, I count my selfe to be
 never the nearer Heaven for my best
 workes, then if I had done nothing else
 but to please God. But what saith the
 Scriptures, *Now to him that worketh, is the
 reward not reckoned of grace, but of debt,
 but to him that worketh not, but beleeueth
 on him that justifieth the ungodly, his faith*

is counted for righteousness, Rom. 4. 2, 3, 4, 5. Wee are saved, not according to our workes, but according to his own purpose and grace, 2 Tim. 1. 9. When wee were enemies, wee were reconciled to God by the death of his Sonne, Rom. 5. 10. I will doe away thy offences for my Names sake, Isa. 43. 25. A new heart also will I give thee, Ezek. 36. 26, 27, 31. I have seene his wayes, and will beale him, Isa. 57. 17. I have blotted out thy sinnes, returne unto me, &c. Isa. 44. 22. When thou wert polluted in thy own bloud, I said unto thee, Love. When thou wert in thy bloud, thy time was the time of love, and I covered thy nakednesse, &c. Ezek. 16. 6. 8. All unto whom the mystery of Gods love and free grace is revealed, they cry grace, grace, Christ, Christ; Christ is all in all, nothing but Christ, their prayers, teares, duties, devotions, and all of theirs, is nothing to them in respect of acceptance, or justification, or salvation, they are now dead to working, they doe no workes in the world to attaine any of these, all theirs is vanished, and is quite drowned in the infinite Ocean of Gods free grace. It is so that God might have

all the glory, Eph. 1. 6. Jer. 9. 24. and that
man might not boast, Rom. 3. 9. but obey
God freely, Luk. 1. 74.

Obje.

10.

Ans^w.

But I have no works of grace wrought
in me.

The Spirit shall convince the world of
sin, and of righteousness, Joh. 16. 7, 8, 9,
10. God hath begun his works in thee,
if he hath convinced thee of sinne, and of
righteousnesse.

To be convinced of sin implies;

1.

Such a discovery of sinne which cau-
seth the soule to see her selfe guilty and
utterly lost and undone, by reason of sin,
they confesse themselves are vile, and
they abhorre themselves, Joh. 4. 6. They loath
themselves for their deeds, Ezek. 20. 43.
Esteeming themselves as beasts, Psal. 73. 22.

2.

The soule is convinced, so as to have
no hope, Jer. 2. in any thing it can doe to
helpe it selfe out of that miserable state
of sin, he is undone in nature, he cannot
doe any thing from whence he may ex-
pect salvation, or have any hope of it;
for a man cannot expect life and salvari-
on from Christ alone, untill the soule be
taken off of all other things in respect of
life.

life. This vision of God causeth the soule to see themselves, and say, *There remaineth no strength in me, my comelinesse is turned in me into corruption*, Dan. 10. 8. That is, my best workes, my righteousness is defiled, and is sinne; now sinfull selfe, and righteous selfe are alike. (if there be any difference, the last is the worst, now the creature hath nothing to procure Christ, nor no strength to beleeve in him) the holy Spirit discovers to the soule, that there is nothing but darknesse and death in our best duties.

He is so convinced of sinne, that he justifieth the iustice of God, if he perish in his sin, as *Psal. 51. 4. Gen. 44. 16. See Leviticus 26. 41, 42. Micah 7. 9. 2 Sam. 15. 26. Lam. 3. 28, 29.* It is from grace to be taken so off of nature, and he that is so taken off of nature, hath grace, is begotten and borne of God. For when the soule is taken off his own bottom, it must have another to rest upon, or else it sinkes, therefore when God takes away the soules false foundation, which was her false hope, God gives the soule a better in himselfe.

3.

The

The teaching and drawing of the Father, *Joh. 6.* is this, that all men have sinned, and are in an estate of death, and that in Christ there is a ransom, in which is life and all happiness, and that this Jesus and all that he hath done is for him. When the soule hath heard and learned this, there is a power goeth with this teaching, which carrieth the soule by faith to Christ beleeving in him; for the teaching of the Father and faith goeth together; every one that hath heard and learnt of the Father commeth unto me, *Joh. 6.* So that to convince the soule of righteousness, is to be convinced of Christ; to reveale Jesus Christ to the soule, that in him onely is helpe, and in his righteousness is deliverance; *I have laid help upon one that is mighty, Psal. 89. 19. Isa. 63. 1.* So fix and fettle the eye of the soule upon Christs righteousness onely, at least putting the soule under the hope of it; for as soone as God hath stripped the soule of all hope in and from it selfe, he turnes the soule to Christ, and puts it under hope, *Ezek. 16. 5, 6.* when the soule seeth nothing but death,
 God

God saith, *Live*, Ezek. 16. 6. and when the soule is a going downe into the pit, God saith, *stay, hearken, I have found a ransom for thee*, Job 34. 23, 24. Christ calls, *Come to me, and be saved*, and the power of God goeth along with this call, workes faith, carrieth the soule to Christ as his own, having possession of him. When this is manifested to the soul, faith acts in the love of God in pardoning his sinne, greatly wondering at the greatnesse of his goodnesse, or astonished with the glory of his present condition, the heart being taken up, as Luk. 1. 41. 43. though for the measure of it, it is not in all alike. For the first, to be convinced of sinne then is more than a bare notion that it hath sinned, for this may be in one that rests in themselves, and in something else besides Christ, and perish in this condition; for by the letter of the Law, and the light of reason, men may see and say they have sinned; as *Saul* and *Judas* did: but those the Spirit convinces of sinne, they are convinced to purpose, because it is thorowly; *The Spirit shall convince the world of sin*, Joh. 16. 8. The Spirit

Spirit discovers to the soule that she hath chosen something else besides Christ, upon which the soule resteth, and satisfieth her selfe withall, and expects mercy and comfort from by reason of them, and that they are her best services, and other lying vanities, as groundles hopes, peace, joy, comfort, &c. telling the soule that there is nothing but death and darknesse in them, and that if the soule rest in any of them, there is nothing but death and destruction for them; and there is a secret power of God which goeth along with this teaching, which turneth the soule from darknesse, viz. selfe, Satan, and all lying vanities, to light, to Christ, where life is, the Spirit reveales to the soule a sufficiency of life in Christ, and it needs seek life in nothing else; also the Spirit of God perswades a soule that this life is for him, therefore he is to look to Christ for it, and wait upon him for pardon and life, and that the soule shall not lose her waiting, and so be deceived, but shall certainly have it at last, Isa. 57. 13. These things must be wrought in truth, and in a measure in every soule that hath
grace,

grade, though for the measure of this, it is not in all alike; for in some it is in a small measure, as it was in those who are named to be carnall, and not spirituall, yet then they were babes in Christ; therefore their state was happy & safe, 1 Cor. 3. 1. 3. But when this is wrought in any measure, in the same time faith is wrought, and as the measure of this worke is wrought in the soule, more or lesse, in the same measure faith is wrought in the soule, and as it appeares to the soule; so accordingly faith appeares to the soule: and when the soule seeth it selfe to be lost by reason of sin, and seeth all to be in Christ for life, and is taken off from resting upō any thing else besides Christ, and to expect all from Christ, resting upon Christ, though this be but in the smallest measure wrought in the soule, now this instant time faith is wrought, Jesus Christ is formed in the soule, and the soule is converted; for this teaching of the Father and faith are inseparable, Job. 6. 45. 47.

I cannot beleve.

It is not in the power of the creature to

11 Ob.
Answ.

to beleeve in Christ, *Phil. 1. 29.* therefore look not upon faith as a worke of thine own, nor is faith any condition of the Covenant required on thy part; for as the Covenant of grace is not made with man, but with Christ, as appeares, *Psal. 89. 27, 28, 29, 30.* nor is there any condition in the Covenant of grace required on mans part, neither is there any thing to be done by man to cause him to have an interest in the Covenant of grace, or to partake of it; for the Covenant of grace and life by Christ is every way free and unconditionall on mans part, else how doth it differ from a Covenant of works, if there were any thing to be done by us to have interest in it? and if faith were a condition required on our part to partake of the Covenant, or else not, I see not but we are now in as bad a condition as to be under the Covenant of works, it being as hard and impossible for man of himselfe to beleeve in Christ, as it is to keep the whole Law, as the Scripture declares. How hard it is to beleeve, the experience of many can testifie, to beleeve is a fruit of the Spirit, *Gal. 5. 22.* We must

must be in Christ, before wee can beare fruit, *Job* 15. 4. therefore we must be in Christ, before wee can beleeve; he that hath the Spirit of Christ hath Christ, wee have the Spirit of Christ before wee beleeve, therefore we have Christ before we beleeve, *Rom* 8. 9, 10, 11. Men are ordained unto eternall life before they beleeve, *Acts* 13. 48. Faith is a grace of the Covenant on Gods part to be given to those who are given to Christ; faith is given to some, that by it they may know their interest in Christ, and by it live upon him; faith is no condition of the Covenant, therefore they mistake who conceive faith to be a condition of the Covenant, either required on mans part to partake of the Covenant of grace, or given to men, and then required of them as a condition; although the Scripture expresseth, that *he that beleeves shall be saved*, yet is not faith any condition of salvation; but such expressions are to be considered as a declaration to us what persons shall be saved, viz. such as beleeve: it is an information to such as know not who shall be saved, and if any desire

desire to know who shall be saved; the answer is, *he that beleeves shall be saved*, Joh. 3. 16. If faith did give us interest in Christ, when faith did not appeare to act, it would appeare to us, that we had no interest in Christ, and that wee were not justified by him.

12. Ob.

I know not whether I am bidden to beleeve or no, for some shall not be saved, and if I be one of them, if I should beleeve I should be saved by Christ, I should beleeve a lye,

Ans.

The Gospel declares that *whosoever beleeves in Christ shall be saved*, Joh. 3. 16. therefore those who beleeve, cannot be any of them that shall perish; and the Word saith, *he that beleeves not, is condemned already*, Joh. 3. 18. and *shall not see life*. What God saith is truth, and truth ought to be beleeved, and whatsoever is contrary to truth, no man is bound to beleeve, therefore no unregenerate man is commanded to beleeve the forgiveness of his finnes in any other way then Gods word holds forth forgiveness of finnes, which is, *he that beleeves shall be saved, and have everlasting life*. Men are com-
manded

manded to beleeve they shall have benefit by Christ, life and salvation by Christ, if they beleeve, *Job. 3. 16.* And no man is commanded to beleeve he shall be saved by Christ, whether he beleeves or no; for this is contrary to the Word which saith, *He that beleeves not, is condemned already, Joh. 3. 18.* No man is to beleeve that which is not true, yet this hinders not, but all that see an absolute necessitie of Christ, shall enjoy him, & they ought not to distrust in him, but to cast away all their doubts and feares, and beleeve in him, and rest upon him for ever, as *Simon Peter* said to Christ, *Master, to whom shall we goe? thou hast the words of eternall life, Joh. 6. 67, 68.*

But I have no love to Christ, I am an enemy to Christ, I am not fit for Christ. 13. Ob.

The reason thou doest not love Christ, is because thou seest not thy finnes to be pardoned by Christ, didst thou know he loves thee, thou wouldst love him, the love of Christ would constraine thee to love him, *2 Cor. 5. 14. We love him, because he first loved us, 1 Joh. 4. 19.* Ans. 1.

E

Doest

2.

Doest thou apprehend thy selfe to be an enemy to God? so were all those once that ever did beleve, *Ephes. 2. 12, 13.* While we were enemies, wee were reconciled to God by the death of his Sonne, *Rom. 5. 8. 10.* Enemies cannot discern Christ, yet God gives Christ to such.

3.

Thou canst not fit thy selfe for Christ, & if thou feelst such a necessity of Christ, as without him thou art undone; thou desirest Christ, and goest to Christ; He that commeth to me, I will in no wise cast out, *Joh. 6. 37.* hearken what Christ saith, you shall speed, you have the promise of Christ, which is security sufficient to satisfie thy soule; for Christ is in you, and no man can hunger and thirst after righteousness, viz. Christ, but such as are blessed, *Mat. 5. 6.* and the Spirit of God dwels in you, and Christ is in you, and they that are led by the Spirit of God out of themselves to Christ, for light, and life, and strength, are the children of God, *Rom. 8. 9, 10, 11, 14.*

14. Ob.

Indeed, there are many sweet promises in the Word, but they are all for believers, but I am none.

I grant

I grant none may apply a promise of life, but onely such as beleeve, yet the promises are for all the elect, thou knowest not but thou art one of them, & when God shall please to give thee faith, thou shalt know thy interest in them, *Act. 13. 48.* In the meane time, stay thy selfe with this, that the Lord Jesus gave himselfe for enemies, and *justifieth the ungodly, Rom. 4. 5.* Whilest we were yet sinners, Christ dyed for us: While we were enemies, we were reconciled to God by the death of his Sonne, *Rom. 5. 8. 10.* Therefore be not discouraged, God may save thee also. The Lord saith, *I will have mercy upon her that hath not obtained mercy, and I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God, Hof. 2. 23.* Oh sweet place! therefore by no meanes yeeld not to thy feares, nourish no jealousies against God, but resolve in Christs strength to cleave to his Word, as *Psal. 119. 49.* And here hold, saying, *My beloved is mine, and I am his, Song 2. 16.*

I would gladly beleeve, but I dare not.

15. Ob.

Ans. 1

Thou shouldst not admit nor give way to any discouragement to hinder thy going to Christ, seeing Christ cryed, saying, *If any man thirst, let him come to mee and drinke, Joh. 7. 37. The Spirit and the Bride say, Come, and whosoever will, let him come, Rev. 22. 17. The Lord takes pleasure in them that feare him, and in them that hope in his mercy, Psal. 147. 11. He will not quench the smoaking flax, Mat. 12. 20.*

2.

From whence is thy feare, sure it is occasioned or much increased by them who bid persons beleeeve, & forbid them againe by their saying, Take heed what you doe, you may be deceived? it is not so easie a matter to beleeeve, you must first be so sensible of sin, and so humbled for it, &c. before you may beleeeve. Now they conceit, they are not so and so qualified, therefore they dare not beleeeve: also they are scared with the many things hypocrites may doe, how farre they may goe, and so set them short of hypocrites; which must needs discourage them, yet the word of God requires no such teaching, for men to learne before they may beleeeve; for when the soule seeth it selfe
lost

lost by reason of sinne, and is at a stand, not knowing what to doe, the first thing they are to doe, is to beleeve in Jesus Christ, as appeares, *Acts* 16. 31. The word requires nothing of them before they may beleeve, therefore wee may not, for none may presume above what is written.

If thou desirest to beleeve, thy will is in part regenerated, and thou doest in some measure beleeve, though weakly, as he did that said, *Lord, I beleeve, help my unbelieve*, *Mark* 9. 24. Gods servants are described by a *desire to feare his Name*, *Nehe*. 1. 11. *Psal*. 145. 19. *Psal*. 147. 11. There can be no desires without faith, *1 Pet*. 2. 2, 3. a man cannot desire that which he beleeves not to be; so *Heb*. 11. 6. Many give God their hearts, and doe not know it, and so are troubled, because they do not know what is meant by the heart, nor where it is seated. I speak not of the heart of flesh, *Rom*. 8. 5, 6, 7. there is a carnall minde and a spirituall minde in men, I speake of the heart mystically and spiritually, which is principally seated in the will, so that what it wills or desires, there

3.

is the heart, and to that which the will most wills or desires, to that is the bent of the heart unto. Now if the soule were to have its choice of every thing, that one thing that the soule should chuse, would any question whether they loved it, and that their hearts were not unto it? for as no soule can be sensible of the want of Christ, untill the soule be possessed of him, *Rom. 8. 10, 11.* so no soule can desire Christ above all things in the world, if they might have their choice, unless Christ have their hearts, and they dearly love him, and beleve in him; for *Christ is precious to them that beleve, 1 Pet. 2. 7.* and to none else. So the seat of faith is in the heart, which is in the understanding, and will, but more principally in the will, so that if our wills be renewed, our hearts are renewed, *Rom. 8. 5, 6.* *Paul saith, To will is present with me; good I would doe; so then with my minde I serve the Law of God, Rom. 7. 18, 19. with 23. 25.* It appeares that the will is one with the minde, and the heart is one with them, these three are one, and alwayes goe together, and are alike spirituall. Christ saith,

faith; Where your treasure is, there will your heart be also; *Mat. 6. 21.* That is, the mind and affections; and by affections in *1 Ph. 2. 2.* is meant the heart, for the heart and affections are one thing. There be them that beleeve, and yet they know not whether they beleeve or no: so that it is possible for them to call their faith unbelieve, as the blind man did, *Mark. 9. 24.* Lord helpe my unbelieve; which must not be understood of unbelieve, for it is not a lawfull request to pray that sin may be increased; for unbelieve is a sin, and the ground or cause of the soules departing from God, as *Heb. 3. 12.* Many mistake faith, some have thought, comfort, joy, or ravishments of soule with God, to be faith, and so have concluded, because they had not them, they had no faith. It is not mens beleeving, but the object of faith, that gives faith its denomination, or name, for there be divers kinds of faith; there is a naturall faith, as *Ezek. 8. 13.* and a divine faith, or the faith of Gods Elect, *Titus 1. 1.* Faith and its object is not to be separated, because faith and its object is one and the same, it is too strict

therefore to give a distinction or definition of faith without its object.

He that beleeueth that Jesus Christ is the Sonne of God shall be saved. All is included in this, he that beleeves this, must

1. 1. Know Christ to be the anointed, Luk. 23. the Saviour of his people from their sinnes, Mat. 1. 21.

2. 2. To beleeve in Christ, to rest upon him, to live or stay upon the Lord, Pro. 3. 5. To beleeve in him, Rom. 10. 9. 11. Psal. 17. 6. To cleave to God, Deut. 30. 20. Job. 23. 6. Acts 11. 23. Psal. 119. 30, 31. to hope in him, Psal. 147. 11.

3. 3. To own and confesse Christ; Simon said, *Thou art the Christ, the Sonne of the living God*, Mat. 16. 16. Rom. 10. 9.

Obje. Any man may say, that Jesus Christ is the Sonne of God, yea the Devils confesse this; *I know thee who thou art, Jesus Christ the Sonne of God*, therefore this cannot be the faith of Gods Elect, and so not the faith of the Gospel,

1. There are three things to be considered in the nature of faith; first, illumination; secondly, for the soule to trust in Christ for pardon and life; and the third is the application of him. The

The first, is when a man consents to the Word, that it is true, and this is called faith, and this the Devill doth; *Thou beleevest there is one God, thou doest well, the Devill doth so*, James 2. Mark. 5. 8. Acts 16. 17.

1.

The second, is to beleeve that Jesus is the Christ; which implies a seeing and knowing all to be in Christ for life and salvation, and so to rest upon him for it; he that thus beleeves in Christ, is brought by Christ over to Christ, and so centred upon him, that he will never goe from him, *Job. 6. 58. My soule wait thou on God, for my expectation is from him*, Psal. 62. 5. and this no Devill never did,

2.

The third, is to beleeve with an application of Christ as their own in particular, therefore to beleeve in Christ, is more then an illumination, or a saying so, or reformation; for where faith comes, old things are done away, and they are new creatures, there is a light set up in that soule, now they know all is by Christ, and that there is no way or meanes of life, but by Christ, and close with Christ, and rest upon him.

3.

Secondly,

Secondly, the Scriptures clearly prove that to believe that Jesus Christ is the Sonne of God, is the faith of the Gospel, for the Word of God is the ground of faith, and the soules salvation depends upon the truth of what God saith, and faith looks onely to what God saith, and rests upon it: and sets to its seals that God is true. And that so to believe that Jesus Christ is the Sonne of God, is the faith of the Gospel, I prove by these Reasons.

1. Because this is the faith which the Apostles preached and witnessed unto, and the faith which is recorded unto us in the Scriptures, *Acts 18. 28. 1 Joh. 2. 22.*

2. Because none can say (knowingly) that Jesus is the Lord, but by the Spirit, *1 Cor. 12. 3.*

3. Because upon the profession of this faith, Christ builds his Church, *Mat. 16. 16. 18.*

4. Upon the profession of this faith the Baptisme of Christ is dispensed, as *Act. 8. 37.*

5. They who have this faith dwell in God, and God in them, *1 Joh. 4. 15.*

6. This

6. This faith flesh and blood cannot re-
veale, but God reveales it to the soule,
Mat. 16. 16, 17.

7. Such are borne of God ; whosoever
beleeves that Jesus is the Christ, is borne of
God, 1 Joh. 5. 1.

8. This is the faith that overcometh the
world, 1 Joh. 5. 4, 5.

9. Because such as have this faith are
pronounced blessed, Mat. 16. 17. and shall
never dye, Joh. 11. 25, 26.

10. Because he that hath this faith
shall be saved ; If thou shalt confesse with
thy mouth the Lord Jesus, and shalt beleeve
in thy heart, that God hath raised him from
the dead, thou shalt be saved, Rom. 10. 9.
Jesus said, I am the resurrection, and the life,
& whosoever beleeveth in me, shall never dye ;
beleevest thou this ? shee said unto him, yea
Lord, I beleeve that thou art the Christ the
Sonne of God, &c. Joh. 11. 25, 26, 27.
To beleeve this Record, implies an assent
that it is truth, with a resting or hoping
to have interest in it, to be made one
with it, is faith, though it be a lesser de-
gree, (then a full and certain assurance
of life by him for himselfe in particular)
see

see *Isa. 45. 21, 22.* Those in *Mat. 5. 3, 4, 5.* who *mourne*, and *hunger*, and *thirst after Christ* are *blessed*, and shall be satisfied, though they want the application of Christ; therefore besides the illumination which wicked men and Devils may have as well as a beleever, there is a two-fold act of faith, the first is a direct act to beleve Christ is, in whom is life, &c. this is to beleve the Record God hath given concerning his Sonne, and that he *came into the world to save sinners*, *1 Tim. 1. 15.* *2 Chron. 20. 12.* *Look unto me and be saved*, *Isai. 45. 22.* and so trust in Christ for life from a hope of mercy, but this hope is without a certainty; these are blessed, as appeares *Mat. 16. 17.* *Turne ye to the strong hold ye prisoners of hope*, *Zach. 9. 12.* Secondly, the reflect act of faith, which is (to beleve *Christ* came to save them from their sinnes, as *Mat. 1. 23.*) to know I beleve; he that hath this measure or degree of faith, trusts in Christ from a knowledge of an interest in him, *we beleve and are sure*, *Joh. 6. 69.* He that hath this act of faith, hath the former, but there be some which have the first act of

of faith, but have not attained the second, yet their hearts are turned unto Christ, and fixed upon him, and they long for him, hope in him, and rest upon him alone for life and salvation; these have faith, which causeth them to depend on Christ, which none can doe but such as are possessed with Christ, though at present they may not know it, yet are they blessed, *Mat. 5. 6.* and in his Name they doe trust, *Mat. 12. 21.* The Apostle saith, *These things have I written unto you that beleeve on the Name of the Sonne of God, that yee may know that yee have eternall life, and that yee may beleeve on the Name of the Sonne of God, 1 Joh. 5. 13.* So that these words declare they did but weakly beleeve, and that they did not know that they were possessed with eternall life, (yet they were) therefore they had not that particular knowledge, or assurance of the love of God, yet did beleeve in Christ.

Some conceive they have no grace, because they never had so deep a measure of sorrow for sin as some others have, &c.

1. *Discouragements.*

The

Ans. 1.

The word of God declares that those that beleeved had not one and the same measure of sorrow; the Scripture declares no sorrow in *Lydia* receiving the Word, *Act. 16. 14.* but it is said that the *Taylor* trembled, being in feare, *Act. 16. 29.* The word of God is to be our Rule, *Isa. 8. 20.* and not mens conceits.

2.

The greatest measure of sorrow, griefe, feare, terror for sinne, that ever any had, made them not to be loved of God, nor to obtain mercy from God; nor did sensiblenesse of sin ever drive the soule to Christ, but ever from Christ: as *Peters* sensiblenesse of his sin, caused him to bid Christ to depart from him, *Lord depart from me, for I am a sinfull man*, *Luk. 5. 8.* therefore a deep sensiblenesse of sin hinders the soule in beleeving of Christ, and drives it further from Christ.

3.

Thou hast no cause to complain, if God deales more gently with thee, then he doth with some others; it's a great mistake to thinke that God delights in flauish feares or teares.

4.

What is the greatest sensiblenesse of sin worth that proceeds not from faith, and floweth

floweth not from the apprehension of pardon & love, in so evil requiting God, look not to sensiblenesse of sinne, but to Christ, thy very sensiblenesse of sin is not free from sin, and it deserves nothing but death; but in Christ is life.

If thou wert ever fatherlesse, which is for the soule to be stripped of all, that none of thy workes, nor means, nor men, nor Angels, nor nothing besides Jesus Christ can stand thee in any stead, nor satisfie thee, being resolved to wait upon Christ, untill he please to manifest his free love in pardoning thy sinnes; this is the worke of God in thee, yea this is a great and sweet work of the Gospel, and such a work as never was in any, but such as shall be saved. If thou renouncest all thy own sufficiency, so as thy best duties cannot satisfie thee, certain it is there is a better sufficiency come in place.

I feare my faith is not the faith of Gods Elect, because it is attended with so many doubtings.

Feares and doubtings are no fruits of faith, but of unbeliefe, and as feares and doubts increase, the stronger is unbeliefe in

5.

2. Dis-
contra.

Answ.

in the soule ; so the soule is ready to judge that where so great unbelieve is, there is no faith : yet the Scriptures declare that in those who had true faith, the faith of Gods Eleſt, yet at the ſame time have had much unbelieve alſo in them, ſo as they have been filled with doubts and feares, *Job. 13. 1.* And from hence it was that he in *Mark. 9. 24.* called his faith unbelieve, becauſe he was ſenſible of his great unbelieve : and was not unbelieve ſtrong in *Thomas*, when he ſaid, *he would not beleee?* *Joh. 20. 24, 25.* And ſeeing that a child of God may have true faith, notwithstanding they may alſo have many feares and doubtings, thou knoweſt not but the cauſe may be ſo with thee, therefore take heed that yet deny not your ſelves to have faith, leſt yee call weak faith, no faith, and light, darkneſſe, and grace, ſin ; for to doe ſo is very evil ; *Woe unto them that call evil good, and good evil, that put darkneſſe for light, and light for darkneſſe, that put bitter for ſweet, and ſweet for bitter, Iſa. 5. 20.* thoſe that put faith for unbelieve doe ſo ; pray to God to ſtrengthen thy faith, as he did,

Mark.

Mark. 9. 24. and use means to remove such things as strengthen unbelieve; and hinder the fight of thy faith; as ignorance is one cause of doubting, also an over-sensibleness of infirmities, sleighting Gods meanes, neglect of duty, or a formall performance, or nourishing (mine more or lesse, pronenesse to sin, harkening to Satan, to sense, to carnall reasonings, nourishing feare and unbelieve, &c. Also endeavour to doe that which is a means to strengthen thy faith, know the perfection of the state of a believer in Christ, in which the weakest and most imperfect believer, is as perfect, as much justified, accepted, and as happy as the best, live upon Christ alone, make choice of and mind the sutablest promises for thee to feed and strengthen thy faith, walk with God, pray in faith, aske his Spirit, and thou shalt have it, *Luk. 11. 23.* this Spirit will revive, and fill thy soule with joy and peace in believing, and make thee so wise and strong (in his time) that thou shalt not cast away thy confidence any more, *Heb. 10. 34.* And as Gods love (which is perfect, full, free,) is discove-

red to thy soule in the same measure thy doubts and feares are cast out ; for *perfect love casts out feare*. And although you are to use meanes, yet meanes are but means, not causes of increase of grace, it's the operation of the Spirit of God in the soule, which is as God pleaseth, therefore looke up to God for faith.

3. *Discour.*
Ans.

I feare my faith is but presumption.

I feare the ground of this is thy not knowing, or not minding what faith is, and what presumption is. What faith is, see objection 15. and concerning presumption, this word may be understood in a twofold consideration ; first, for such a confidence as is without a ground ; or secondly, against a ground.

For the first, he that presumes he hath a confidence of pardon, but it is without any ground, he hath no word of God for his confidence, and it may be he can give no reason at all for his confidence, much lesse a good reason : that this discouragement may be answered, and removed, consider wherein faith and presumption differs. He that presumes, he hath no ground, no word of God for his

his confidence, here confidence is fetched from their own conceits, they seek no life in Christ, his word, and promise.

1. But he that truly beleeves in Christ, his confidence is from the Word; *Wee through the Scriptures have hope*, Rom. 15.

4. *In his word doe I hope*, Psal. 130. 5. *But I hope in thy word*, Psal. 119. 81.

2. He that truly beleeves in Christ, doth not receive any promise of life, but in and through Christ in the riches of his grace. But he that pretumes if he receives a promise he receives it upon his qualifications, without respect to Christ, and he gathers conclusions of life from what they are and can doe, their own righteousness was never to them as *drosse and dung*, as Phil. 3. 8. So they depend upon their faith, and not upon Christ by faith: the ground of their confidence is, because they are so good, or not so bad as others, as the proud Pharisee, but he was never fatherlesse, *Hos. 14. 3.* nor did they ever receive the sentence of death in themselves, 2 Cor. 1. 9. So they were ever confident, and it was ever very easie for them to beleieve.

3.

3. He that beleeves, his hope and trust is onely in God, and they hope in his mercy; *The eyes of the Lord are upon them that hope in his mercy*, Psal. 33. 18. 21. 22. And this is the work of God to perswade the heart to rest upon the free mercy of God in Christ, Psal. 13. 5. Psal. 33. 18. *I trust in the mercy of God for ever and ever*, Psal. 52. 8. *With the Lord there is mercy*, Psal. 130. 7. *God is rich in mercy*, Eph. 2. 4. Presumption cannot doe so, *Joh. 12. 37. 1 Pet. 19. 20. Joh. 8. 28, 29.*

For the second, so the confidence of the presummer is contrary to the word of God, the word approves of no such confidence, but protests against them and their confidence, as appeares, *Jer. 7. 9. 15.* So their presumption hardens them, and makes them bold to venture upon sinful practices, as lying, stealing, drunkenness, uncleanness, cheating, and the like, as theirs was, *Jer. 7. 9. &c.*

4.

4. He that truly beleeves, abhorres that which is evil, and cleaves to that which is good, *Rom. 12. 9. Every man that hath this hope in him, purifieth himselfe as he is pure*, 1 *Joh. 3. 3. Purifying their hearts by*
 faith

faith, *Act. 15. 9. The grace of God teacheth us to deny ungodlinesse and worldly lusts, and to live soberly, righteously, and godly in this present world, Tit. 2. 11, 12. Christ is precious to them that beleve, 1 Pet. 2. 7. They count all things but losse for Christ; and for him they will suffer the losse of all things, as Phil. 3. 8. Yet many there be who say they are confident, &c. and yet they dare not speak for Jesus Christ, his truth, his servants, &c. these are far from suffering the losse of all things for him: So others can hold Arminianisme, and free-will, setting themselves and their endeavours above God, and his grace, in affirming that notwithstanding all the grace God affords to any man, yet unlesse man shall please to will and improve it well, (for as they say he may choose whether he will or no) it shall never be effectuall to him; if it be so, they may thank God for his grace, without which they can doe nothing, but much more themselves, for saving themselves; for others had as much grace as they (as they say *Judas* had) shall be damned, and they had been damned also, if they had not*

willed well, &c. and it was in their power and choice, whether they would will well or no: which is so contrary to the Scriptures; so then it is *not of him that willeth, nor of him that runneth, but of God that sheweth mercy*, Rom. 9. 16. *Not that we are sufficient of our selves to thinke any thing of our selves, but our sufficiency is of God*, 2 Cor. 3. 5. Surely all those who have tasted of Gods free grace, cannot but admire it, and be thankfull for it, and loath with the greatest indignation whatsoever shall intrench upon it, although it were but in the least degree.

4. *Dis-
conra.*

I have no grace, because I grow not in grace, my life is not holy, nor am I like unto others who are the Lords.

Ans.

Doeſt thou know thy age or degree in grace? what, art thou a child, or a yong man, or a father? 1 *Job.* 2. 12, 13. there is a great difference between a childe and a man in nature, so great is the difference between a *babe in Christ*, 1 Cor. 3. 1. and a man in Christ, 1 *Job.* 2. 13. Also consider If thou canſt, whether if thou beest a babe in the wombe, or borne, *Heb.* 5. 13. He is a babe, as a childe is begotten and
alive

alive while it is in the wombe, before it be borne; so thou maist be begotten from above, and alive, before thou canst be borne. Christ must first be formed in us, before we can be new borne babes, *Gal. 4. 18. 1 Pet. 2. 2.* And when thou art delivered out of the state of bondage, which is a place of darknesse, of feares concerning thy soule, thou art not borne and brought forth; and as the wombe is a place of bondage, so here; and therefore canst not doe that service others doe: if thou beest but *new borne*, there cannot that be expected from thee, as there is from a man in Christ; as there is a difference between a childe and a man in nature, so there is here; learne to distinguish between the grace it selfe, and the exercise of it; it's not the having of grace, but the exercise of it, which attaines to a holy conversation, by the operation of the Spirit; and when a soule is delivered from its enemies, as Satan, terrors, wrath, curse, it's borne, *being delivered we serve, Luk. 1. 47.* Deliverance is before working: the time of doubting is a barren time, men cannot fight and worke at the same time.

Regeneration consists in being begotten to the Lord, to have union with him, *Joh. 17. 22. 23. 19.* And for God to convey his power into the soule, by which it is made conformable to the will of Christ, and lives by faith in the Sonne of God, *Gala. 29.* is another thing in some of the Lords: the first is, where the latter is not, at least in the degrees of it; beleevers are of severall growths and states; as, first, babes, children; secondly, young men; thirdly, fathers, *1 Joh. 2. 12, 13.* Can babes work? and yet if they die in that estate, they shall not misse of glory. *1 Joh. 2. 12.* It is one thing to be justified, and another to be sanctified, so it is one thing to live, another to be borne, and to worke is distinct from both: there is as much difference between some of the Lords, as there is betwixt willing and doing; some are termed *carnall*, *1 Cor. 3.* others *spirituall*. Thou maist be begotten, but not borne, (if in bondage) and then it is not the season of growing, as another season is. If thou beest ignorant, or in temptation, thy understanding is clouded, and thy heart being distempe-

stempered with feare, so as *Job* 23. 8, 9. and thou art not fit to judge of thy growth; is a new borne babe, *1 Pet.* 2. 2. fit to judge of its growth? Also consider, it may be, thou art in Gods way, and so thou doest not use his meanes, or not rightly; consider *Psal.* 1. 3. with *Song* 4. 12. there thou shalt grow.

I am much tempted by Satan, that I have no grace.

Satan tempts Christs babes to cast away their confidence, which is forbidden, *Heb.* 10. 35. therefore if Satan tell yee, that yee have no faith, thou maist reply, if I have it not in the act to my knowledge, I may have it in the grace it selfe; if he say that he knows, and you know you have no grace at all. Reply, the Devill knows not, and if I should thinke so I may be deceived; as fire raked up in ashes appears not, and gives neither light nor heat, so corruption doth hide and obscure grace, *1 Cor.* 3. 1.

And if I have no grace, why let yee me not alone, as yee doe others, and as yee did me when I tooke my fill of sin? then ye told me I had faith, when I had none,

5. *Dis-*
contra.
Ans. 1.

2.

I have found yee a lyer, therefore I will not hearken unto you, and I am the more confident I have grace, because ye tell me I have none, *He is a lyer, and the father of it,* Joh. 8. 44.

3.

But suppose I have no grace, there is no reason why I should despaire, because every one of the Lords were once without grace in the estate of nature; *At that time yee were without Christ, being aliens from the common-wealth of Israel, strangers, &c. having no hope, and without God in the world, but now in Christ Jesus yee who sometimes were afar off, are made nigh by the blood of Christ,* Eph. 2. 12, 13. *which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy,* 1 Pet. 2. 10. *Many are ordained unto eternall life, which did not actually beleeve, nor had any grace at all; I nor any doe not know, but I may be one of them also, therefore I know no reason to despaire, nor will despaire doe me any good, it is better to use the means, wait upon God, trust him with my soule; if mercy come I shall be happy, and shall have cause to praise him.*
There

There is nothing too hard for God,
Lord, if thou wilt thou canst make me cleane,
 Jer. 32. 17. Mat. 8. 2.

4.

I cannot pray, nor doe any thing to
 purpose, therefore I have no grace.

6. *Dis-
 coura.*

Unbeliefe deads the heart, and hinders
 thy living upon Christs strength.

Ans. 1.

It is so with thee, that thou mightst
 see a need of Christ, *Joh. 15. 5.* and live
 upon him, who hath promised to be a
 full supply to his.

2.

If God hath given thee a desire to obey
 him, say not it is nothing, because God
 saith it's something, 2 Cor. 8. to 11. he
 gives this, and if this be all thou hast, it
 is accepted, *vers. 12.* and he will grant thy
 desire; *He will fulfill the desire of them that
 feare him, he also will beare their cry, and
 will save them, Psal. 119. 19. Christ will not
 quench the smoking flax, Isai. 42.* When
 we see no fire, we know there is fire by the
 smoake; holy desires cannot be in a soule
 that hath no grace, *Psal. 145. 19.* Desire
 after grace is an act of spirituall life; an
 act is from a faculty, a faculty is from
 life and being, a dead man cannot desire,
 none can desire that which they beleeve
 not

3.

not to be, nor that they doe not love; desires if spirituall they flow from faith & love, and are a part of what is desired. A will to obey, may be all that a beleever can find in himselſe at ſome time; *To will is preſent with me, but how to performe that which is good I find not; for the good I would I doe not, but the evill I would not, that I doe,* Rom. 7. 18, 19, 20, 21. Preſſe after obedience to God, yet know our greateſt holineſſe cannot juſtifie us before God; *For by grace are yee ſaved through faith, and that not of your ſelves, &c. Not of workes, leſt any man ſhould boaſt,* Ephel. 2. 8, 9. Even the ſtrongeſt of the Lords, are but weake creatures, and the higheſt perfection they can attaine unto in this life, is a ſight of our imperfections, and a deſire and endeavour to obey, and to live upon Chriſt by faith; ſee Phil. 2. 12, 13. And was not Paul one of the moſt ſtrongeſt beleivers? ſee Rom. 8. 37, 38, 39. yet what faith he of himſelſe, and his words are the word of God; *That which I doe I deſire not, for what I would, that I doe not, but what I have, that doe I: To will in preſent with me, &c.* Rom. 7. 14, 15, 25. He had

no power to doe what he would, yet he
lived by faith in the Sonne of God, Gal. 2.

20.

I find no willingnesse to duties, I find
no relish in them, so that I often omit
them.

Unwillingnesse to duties argueth much
corruption, from whence omissions often
flow.

God may have begun his work in thee,
although it be thus with thee, it may a-
rise from divers causes, as from unbelieve,
doubting of acceptance of person and
dutie; and it's no wonder, if such have
litle list to obey; also eying infirmities,
and not Christ also with them, and not
exercising grace; especially faith; litle
love to Christ; loving temporall things,
deads the heart, and makes it carnall,
weaknesse of grace, or from Gods not
affording present strength, sloath and ease
that slayeth the soule, indiscreet doing
duties out of their season, ignorance of
the nature of duties, and what God re-
quires in some causes, ignorance of the
sweetnesse of spirituall duties. So the
soules sicknesse, which hinders the soules
relish

7. Dif-
coura.

Ans.

2.

relish of spirituall things: also weaknesse of body is a great enemy to action; *My flesh and my heart sayles, but God is the strength of my heart, and my portion for ever, Psal. 73. 26.* he never sayles.

8. *Dis-
coursa.*

Surely, I am deceived, I have no grace, because I am not able to subdue my passions.

Answ.

This declares rather weaknesse of grace, then otherwise, and it's certain, it is not from a want of truth of grace, if thou doest that which thou wouldst not, as *Rom. 7. 14. to 25.* in our selves we are imperfect at the best; *Gal. 6. 1.* The strongest is not able to stand alone; also some of the Lords partake more of naturall choler, which increaseth naturally, and as that choler is, we are more or lesse hasty and passionate. A wicked man may be naturally patient, and a childe of God may be sinfully passionate; *Jam. 5. 17.* Thou shouldst not measure Gods love to thee, nor the truth of his grace in thee by thy mortification of sin, consider *Rom. 7.* God may for ends best knowne unto himselfe, suffer corruption to be too strong for thee, it may be, to abase thee more, as

Paul

Paul, Rom. 7. that thou maist see what need thou hast of a Lord Jesus to pardon and heale thee; who knoweth but God may leave thy personall sanctification the more imperfect, that we may minde and behold Jesus Christ, and our righteousness in him, and so live the more in him, and our joy the more in our justification by him? *Rom. 4. 6, 7.* It's one thing to have thy sinnes forgiven, or not imputed, *Psal. 32. 1, 2.* and another thing to be clenfed from it; live in the apprehension of the love of God, and down goeth sin, and all discouragements, so live in discouragements, and sinne prevayles, as *Psal. 77. 2, 7, 8, 9, 10.* Wee ought not to fetch our comfort from our subduing of sinne, but in Christ, in whom we want no righteousness, *1 Cor. 1. 30.* Christ is ours, and *we are Christs, and Christ is Gods.* When we are at the best, we may not live in our selves, nor by sight, but by faith, and when we are at the worst, we are to live upon Christ by faith, and comfort our selves in him, and in him onely: many when they want strength or comfort, they seek what they want from their duties,

ties, and comfort themselves in their abstainings from sin, but for Christ *he is not in all their thoughts*, Psal. 10. 4.

9. *Discour.*

Ans. 1.

What I once felt is now decayed.

The ground of our faith is God in his Word, and not our sight and feeling, that is sensuall, 2 Cor. 5. 7. *We live not by sight (and feeling) but by faith.*

2. Whilst thou maintainest feares and jealousies of Gods love to thee, it is no wonder it is so with thee: call to minde *the dayes of old*; as Psal. 77.

3. It's certain, if ever God manifested his love unto thee, he is still and ever will be the same unto thee, *having loved his owne, he loved them unto the end*, Joh. 13. 1. *With him there is no variablenesse or shadow of turning*, Jam. 1. 17.

4. A child of God may decay in parts, sight, feelings, and exercise of grace for a time, as Phil. 4. 10. these are sometimes more and sometimes lesse, but alwayes as God seeth best, that wee might rest and relie upon nothing but Christ. I see and feele nothing in my selfe, or all is as nothing to me, save onely Jesus Christ, who is *all in all* to me.

We

We ought to beleeve that we neither see nor feele; *faith is the evidence of things not seene*, Heb. 11. 1. To live by faith, is to walke after the Spirit, and to live by sight and feeling, is to live *after the flesh*, Rom. 8. 1.

I am discouraged, because nothing is made good to me, I doe not possesse it.

If thou beest included, and art under the promise of it, and under the hope of it, thou shalt possesse it.

It may be made good unto thee, without thy possession of it, for wee must not ground faith in the possession of what it beleeves, possession is surable to sense, and there is neither faith nor hope in what we possesse. To have right in it, and to possesse it, are two things, they died in faith, and yet they did not possesse what they beleeved, Heb. 11. 17, 18. The possession of things gives no being unto faith, nor is essentiall unto it, no otherwise then as faith gives being unto it. *Abraham* beleeved he should have a sonne; here was his faith, Rom. 4. 3. 17. 18. yet he did not possesse his sonne, his sonne had no being but in the promise of God, therefore to

G

place

10.
Disco.
Ans. 1

2.

place enjoyment to be essentiall to faith, is a very great mistake.

3. As a man must first beleve God is, before he can goe to God, *Heb. 11. 6.* so a man must first *beleve* in Christ, to have remission of sinnes by him, and after receive remission of sinnes, as appears, *Acts 10. 43.*

4. If thou hast power to close with God in the truth of his Word, as *Sarah* did, that shee should have a sonne, not onely before shee had him, but against reason shee beleved shee should have him, thou hast faith.

11. But I am not assured that I shall be saved, therefore I have no faith.

Disco.
Ans. 1 Faith and assurance, is not one thing, but are differing and distinct; assurance cannot be without faith, but faith may be without assurance; for assurance is not the proper act of faith; assurance is an effect of faith, and a higher measure then that is, and the greater our feeling of assurance is, the lesser our faith is.

2. Faith in the act is an assenting or cleaving to the truth and faithfulness of God in his promise, not from any thing shee feels

feels in her self, but from something it apprehends in God, in his word, *Rom. 4. 20, 21, 22.* The act of faith is sometimes attended with much strife and struggling, for Satan saith to the soule, it's in vaine for thee to looke to Christ, to beleeve in Christ, Christ saith, Come unto me, beleeve I will ease thee. Now for the soule to rest upon the fidelitie and abilitie of Christ in his promise, is no small measure of faith: assurance is not from the habit of grace, nor from the direct act of faith, but from the reflect act of faith, which is for a man to see and know that he beleeves; which assurance is from the immediate testimony of the Spirit of God in the conscience of one who is already a beleever, causing the soule to know it beleeves. *The Spirit it self beareth witnesse with our Spirits, that we are the children of God, Rom. 8. 16.*

Now abideth faith, *1 Cor. 13. 13.* therefore faith doth at all times one way or other, sufficiently evidence the truth of our estates, if we did at all times truly discern the testimony or true act of faith; and the reason why we discern it not, is

3.

for want of a full measure of faith, to withstand all that is opposite to faith; for some there be, who have faith, yet by reason of their ignorance, and *unskilfulness*, as *Heb. 5. 14, 15. & 10. 15.* forgetfulness: babes are unskilfull, and have not experience of Gods dealings with his, both for order and manner; so that when faith doth not so lively act, and when Christ doth not clearly appeare in the soule, he begins to doubt whether he be not deceived; and when the Lord appeares againe, the doubt is dissolved, and the soule is satisfied, and he is armed with experience against such a time appeares againe, if he be able to judge, and neglect not to marke well, but where use and exercise is wanting, there is not so cleare a discerning, *Heb. 5. 11, 12.*

12. *Disco.* I feare the opposition that is in me, is not between Christ and Satan, or the Spirit against the flesh, but from my corrupt will, & my inlightened conscience.

Ans. I grant all the combates in men are not right, and many are deceived herein; yet the difference may easily be discerned; understand it thus;

1. The naturall conscience (although it be inlightened) acts onely in a naturall way, at the most it is but morall, as not to lye, sweare, steale, and such grosse acts.

2. It stirres not, unlesse it be forced, and onely unto that it is forced unto.

3. It sets one faculty against another, as the will and affections against the understanding, but the Spirit of Christ causeth an opposition in the same faculty, as in the will, &c.

4. Conscience inlightened without grace, it strikes onely at the branches of sin, but not in the roote.

1. Whereas the Spirit of God makes a free, full, constant, impartiall resistance against all sin.

2. And discovers unto the soule her secret corruptions in their colours, and the Spirit over-powers the soule, so as it causeth the soule to hate sin, and leave it.

3. The Spirit causeth the soule to be more glad when sin is more discovered.

4. The Spirit of God teacheth the soule effectually to oppose all sinne (even the appearance of evill) equally, proportionably and orderly.

13.

Disco.

Answ.

I am so troubled with hideous temptations, as I beleeve no childe of God is.

Christ was tempted, *Mat. 4.* and I know no kind of temptation that God in his Word hath promised that his child shall not be tempted unto; *There hath no temptation taken you, but such as is common to man,* therefore beleeve and take comfort in the wisdom and faithfulness of God, who will not suffer you to be tempted above that yee are able, but will with the temptation also make a way of escape, that yee may be able to beare it, *1 Cor. 10. 3.* If they be burthensome and hatefull unto you, and you cry out to God for help against them, they shall not be laid unto thy charge; for as it was with the damsell in *Deut. 22. 25, 26.* even so is this matter.

14.

Disco.

Answ.

I feare that when persecution comes, I shall not suffer, nor hold out unto the end, but dishonour God, betray his truth, shame and grieve his people.

Cast all these cares and feares upon the Lord, as *Phil. 4. 10.* *In nothing be carefull,* he will care for thee; *I will never leave thee, nor forsake thee, Heb. 13. 5.* God will take care for his glory, truth, and servants,

vants, his wisdom and power and faithfulness shall order all.

Others are discouraged, because they are not filled with joy and comfort, &c.

15.
Disco.
Answ.

Faith may be strong, when joy is absent; David had faith when he had no joy; *Restore to me the joy of thy salvation,* Psal. 51. 12. He refused comfort, and he wanted it, Psal. 77. 2. Such as judge their condition to be good, because they are filled with joy, they are mistaken, and build upon a wrong foundation, in that they are not founded upon Jesus Christ alone, so as to look to him, and live upon him onely. If some persons had joy, they would make it a Christ to them, and live upon it, and so abuse Christ, and themselves, and their joy: and it's a mercy for such to want joy, till they can better use it.

Others are discouraged, because their soules are filled with terrors, faith one, Oh, I feel the wrath of God in my soule, I have a hell in me, and so have been for a long time.

16.
Disco.

This is a sad condition, yet thus it may be with one who is the Lord's; for thus

Answ.

it was with Heman, who said, Lord, why castest thou off my soule, why bidest thou thy face from me? I am ready to dye whilst I suffer thy terrors, I am distracted, thy fierce wrath goeth over me; thy terrors have cut me off, Psal. 88. 15, 16. And Job cryed, He hath kindled his wrath against me, and counts me unto him as one of his enemies, see Job 19. 10, 11. & 7. 6. 13, 14, 15, 16. And David in temptation judging himselfe according unto the Law, to sense, and feeling, said, I am cast out of his sight, Psal. 31. 22. Horror hath overwhelmed me, Psal. 55. 5. & 77. 8, 9. And Jeremiah said, He hath led me into darknesse, but not into light, he hath broken my bones, and compassed me with gall, he hath made my chaines heavy, he hath filled me with bitterness, thou hast removed my soule far off from peace, and I said my strength and my hope is perished from the Lord, Lam. 3. 2. to 19.

21. The Lord hath his way in the whirlewind, and in the storme, Nahum 1. 3. Some conceive that if God loved them, there should be no such tempests in their soules, but should injoy a sweet calme, in stead of wrath and terrors, sweet peace and joy:

joy: indeed it is so with many, but it's not so with all that are the Lords, as appears; Job saith to God, *Why doest thou not pardon my transgressions, &c. Thou hast set me as a mark against thee, so that I am a burden unto my selfe,* see Job 7. 18, 19, 20, 21. 13, 14.

Because it was so with Gideon as it was, he could not be perswaded that God was with him; the Angel said, *God was with him,* Judg. 6. 12, 13. therefore he was mistaken, and so maist thou be, if thou judgest thy selfe not to be the Lords, because thou art filled with terrors, &c. Comfort depends not upon any freedom from terrors, but upon the Spirits revelation of truth, and application of it unto the soule.

The greatest peace any Saint doth possesse, is not to be either a ground or an incouragement for their beleev- ing, so also there is no terrors any can possesse, ought to be any discouragement in beleev- ing, for our happinesse is not from any thing we feele or apprehend in our selves, but in that we are knowne of God, who loveth us and comprehends us in

3.

4.

in himselfe, and his not imputing our
trespasses unto us, Psa. 32. 1, 2.

5. A soule being in such a sad condition,
should consider what the Lord saith in
Isa. 8. 20. and to cast all their feares of
hell upon God in a promise, to trust in
the Lord; for in *Jehovah* is strength for ever-
more, Isa. 26. 3, 4. When thou art in the
flames of this fire, thou shalt not be burnt;
With God nothing is impossible, Luk. 1. 73.
O troubled soule, the tender mercies of our
God hath visited us, and so it may visit
thee also, and give light to thee that sittest
in darknesse, and in the shadow of death, to
guide thy feet in the way of peace, Luk. 1.
78, 79. Thou wilt keep him in perfect peace,
whose mind is stayed on thee, because he trusts
in thee, Isa. 26. 3, 4.

6. What was that which brought thee so
low, but poring so much upon thy sins,
untill thou wert filled with despaire, and
thy omissions and commissions against
conscience increased thy horror? do the
contrary, and first beleeve, then repent,
and see that yee drabe not your selves
over with your duties; and know that
which is a great cause of mourning, is no
cause

cause of despaire, therefore cast not away your confidence, Heb. 10. 35. for yet a little while, and he that shall come will come, and will not tarry, Heb. 10. 37, 38. Therefore say as the Prophet said, *When I sit in darknesse, the Lord shall be a light unto me, he will bring me forth into the light, and I shall behold his righteousness,* Micah 7. 8, 9.

I am in great misery and want outwardly, by reason of poverty, if God did love me, I should not be so much neglected as I am.

17.
Disco.

Thou shouldst not reason so; what thinkest thou of the condition of those who *wandred about in sheep-skins, goat-skins, in deserts, mountaines, dens and caves of the earth?* I feare they were more destitute of outward comfort then thee, and suffered more hunger, cold, and nakednesse then thee; hast thou not a house, not a bed to lie on, the places where they wandred afforded not these things unto them; art thou *destitute, afflicted, and forsaken?* so were they whom God loved, and esteemed the world not worthy of, Heb. 11. 37, 38.

Ans. 1.

Poverty and want hath attended and kept

2.

kept company with many a deare childe of God; *Job* was poore—yea the Churches of *Jesus Christ* have been poore; the Church of *Corinth* was poore, 2 Cor. 8. 14. The Church of *Smyrna* was poore, Rev. 2. 9. The Church of *Macedonia* was in deep poverty, 2 Cor. 8. 1, 2. And our Lord *Jesus Christ* was poore, 2 Cor. 8. 9. And thou maist be very poore, and yet God may love thee, as he loves *Jesus Christ*, *Job*. 17. 26. The poore receive the Gospel, and the profession of the Gospel of *Christ*, have made the rich poore, in that for *Christ* they have suffered the losse of all things, Phil. 7. 8. In thy greatest want be content to be like *Christ* in poverty, as well as in glory, *Job*. 17. 24. for the time will quickly come, in which you shall feele no want, nor suffer no hunger, cold, or nakednesse.

3.

There is no state and condition under the Sun that is free from *Satanst* eptations, those who have more abundance of outward things, he suggests & insinuates unto them, that these things are all they are like to have, & that seeing they have a heaven here of outward contents, they must

must not expect another hereafter. And to those who have greater gifts and parts, he saith, they are not given to them in love, but onely for the benefit of others, and is ready to discourage them; Satan is ready to get an advantage of us, *wee are not ignorant of his devises*, 2 Cor. 2. 11. The Lord teach his to know *the depths of Satan*, Rev. 2. 24. to know his stratagems and to resist him. And as there is no state under the Sunne free from trouble, so it is a sweet comfort unto all that are the Lords, that there is no state and condition, but as God can, so he will support his in, and under it, and make it sweet and comfortable unto them, yea the best for them; for *all things shall work for good to them that love God*, 1 Cor. 10. 13. Rom. 8. 28. *Who shall separate us from the love of Christ? Shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord*, Rom. 8. 35. 38, 39. I

18.
Disco.
Ans. 1

I cannot see God, surely God hath forsaken me.

Sometimes God hides himselfe from his, as the Scripture declares; *Verily thou art a God that hidest thy selfe*, Isa. 45. 15. *I opened to my beloved, and he had withdrawn himselfe*, Song 5. 6. *Behold, I goe forward, but he is not there, and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himselfe on the right hand, that I cannot see him*, Job 23. 8, 9.

2.

Our carnall reason, and corrupt heart, and Satan with his suggestions, are so neere us, before our eyes, that we cannot see God, and wee hearken so much to what they say, that we minde not the voyce of the Spirit, Rom. 8. 16.

3.

It is one thing to know, and another thing to know that wee know: Christ said, they knew; they said, they knew not; Christ said, *Whither I goe yee know, and the way yee know*; Thomas said unto him, *Lord, we know not whither thou goest, how then can we know the way?* Christ spake true, and they knew not that they knew, Job. 14. 3, 4, 5. So shee saw Iesús standing,
and

and knew not that it was *Jesus*. When their eyes were opened, they knew him, *Luk. 24. 31.* Paul prayed that they might know the hope of their calling, *Ephes. 1. 18, 19.*

When God hideth his face, we are to wait upon him, and look for him, *Isa. 8. 17.* for he will returne againe; but *Sion* said, The Lord hath forsaken me, & my Lord hath forgotten me. Can a woman forget her sucking child, &c? Yea shee may, yet will not I forget thee, *Isa. 49. 14.* For a small moment have I forsaken thee, but with great mercy will I gather thee, *Isa. 45. 7, 8.* When God absents himselfe from his, his love and care is the same unto them, as it is when he most manifests himselfe to them.

Another is discouraged, saying, I thought I had true faith, but since I fell into a great sin, I am perswaded if I had been the Lords, I should not have been so left of God, as I was to sin so as I did.

Say not so, but consider that even some of the children of God, he hath suffered to fall, if not into the same finnes, yet as great; *David* sinned in adultery and murder; how greatly did *Solomon* sin after he obtained mercy, *1 King. 11. 9.* And *Peter* denied

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19.

Disco.

Ans. 1

denied Christ with an oath, yet his faith was not voyd or nought; Christs prayer was heard; *I have prayed for thee, that thy faith faile not*, Luk. 22. 32. therefore his faith never fayled him. These examples are recorded in Scripture, to set forth the glory of the riches of Gods free grace, Eph. 2. 4. That men may know what God can doe, and that great sinners might not despaire or faint under their sin; therefore Christ saith, *All finnes shall be forgiven unto the sonnes of men, and blasphemies*, Mark. 3. 28. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous*, 1 Joh. 2. 1. *The blood of Jesus Christ makes us cleane from all sin*, 1 Joh. 1. 7.

2.

To despaire of the mercy of God; because our finnes are great, were to limit God in his mercy, which is a greater sin, and an adding sin to sin, therefore for the greatest sinne a beleever can commit, he ought not to moane without hope; for no sin he can commit, can never put him into a state of condemnation, or under the curse, Rom. 8. 1, 2, 3. And whilst we live in this world, God healeth not our sinfull natures wholly, nor takes it away quite;

quite; *the flesh lusteth*, Rom. 7. yet God ever esteemes his as they are in Christ, (and not simply as they are in themselves) Eph. 1. 4. 1 Cor. 1. 30. Paul saith, *I my selfe keep the law of God, but with my flesh the law of sin.* Sin doth the evill that beleevers doe see, Rom. 7. 15. 17. 20. 1 Job. 3. 9. Consider Nehe. 9. 16, 17, &c. He knoweth our frame, and remembreth that wee are but dust, Psal. 103. 14.

God is never an enemy to his, though they greatly sinne against him, Psal. 51. We are not beloved for our own sakes, nor any thing in our selves, but for Christ in whom God is well pleased, Mat. 3. 17. Therefore nothing in us, or that we doe, can make us to be loved more or lesse. God may well say of himselfe; *I am the Lord, I change not*, Mal. 3. 6. His love is as himselfe, ever the same; and Christ in whom we are beloved *ever the same*, Heb. 13. 8. therefore a beleevers hope, joy, and confidence, is to be ever the same in Christ, Ps. 23. 1. So we are commanded to *Rejoyce alwayes*, Psal. 5. 11. & 32. 11. *Let them exceedingly rejoyce*, Psal. 40. 16. Psal. 68. 3. and *to rejoyce evermore*; *Again I say rejoyce*,
H 1 Thes. 1.

3.

1 Thes. 1. 5. 16. Phil. 4. 4. *The joy of the Lord is our strength*, Neh. 8. 16.

4.

Oh there is enough in the Lord Jesus to *satisfie thee at all times*, he is an unchangeable object of true joy, in him onely is all our hope and happinesse, whose blood hath payd all the debt of all thy sinnes; *It's Christ that died, who now shall condemn?* surely none, Rom. 8. 33. Therefore let not thy fall cause thee to question the love of God, seeing thy salvation depends not upon thy repentance or holinesse, but from Gods free grace, Rom. 9. 15, 16. Isa. 43. 24, 25. & 57. 17. Ezek. 16. 1. to 9. *My little children, these things I write unto you, that yee sin not*, 1 Joh. 2. 1. And for any to turne the grace of God into wantonnesse, that is, the sweet mercy and consolations of God, to incourage them in their sinning, they are led by the Spirit of the Devill, he is their father, and his works they do, Job. 8. I speak to you that *regard iniquitie*, Psal. 66. 18. that love sin, and delight in it, and are bold and venturous upon it, and can *drinke downe iniquitie like water*, Job 15. 16. You at present are in the gall of bitternesse, and
whiles

whiles it is so with them, here is no consolation for them, these may not be numbered with them who through weaknesse and temptation, or want of watchfulness, are overtaken, and fall into sinne, which they hate, by not shunning the occasions of sinne, &c. Surely all the Lords have need to pray, as *David* did to God, *Hold up my goings in thy paths, that my footsteps slip not*, Psal. 17. 5. Howsoever it be, be not out of hope, although thou didst persecute the truth, as *Paul* did, and them that professed it, *Act. 9. 1, 2.* yet afterwards he preached the faith, *Gal. 1. 23.* thou knowest not but God may convert thee also. The servant of God having fallen into sinne, is to rise by faith; for, *shall a man fall, and not rise?* Jer. 8. 4. *When I fall, I shall arise*, Micah 7. 7. *Who is a God like unto thee, that pardoneth the iniquitie, and passeth by the transgressions of the Remnant of his people?* Micah 7. 18, 19, 20. God subdues the corruption that is in his, not all at once, but by degrees; therefore he saith, *I will be mercifull to their unrighteousnesse, and their sinnes will I remember no more*, Heb. 8. 12. God hath nothing

against those who are in Christ, 1 Cor. 1. 30. *Ye are in Christ.*

20. But alas, I feele my heart is hardened.
Disca. There is much hardnesse of heart in a
Ans. 1 childe of God, and they feele it, and com-
 plaine of it, and mourne under it, which
 is from the new heart in them.

2. To feele hardnesse is from softnesse,
 and the condition of an experienced
 childe of God: O Lord, *why hast thou made*
us to erre from thy wayes, and hardened our
hearts from thy feare? doubtlesse, thou art
our father: thou, O Lord, art our father,
 Isa. 63. 16, 17. Their hearts were har-
 dened, yet they were the children of
 God.

Motives or encouragements to believe.

NOtwithstanding faith is the gift of
 God, Eph. 2. 8. Phil. 1. 29. it flow-
 eth from the Spirits operation in the
 heart, therefore our beleeving is said to
 be *the worke of God*, Joh. 6. 28. *the opera-*
tion of God, Col. 2. 12. *the Spirit of faith*,
 2 Cor. 4. 13. The Spirit inlighteneth our
 understandings, and boweth our hearts

to beleeve. So that without the Spirit of Christ, we can doe nothing, Joh. 15. 5. Ephes. 1. 19. It is through grace that men beleeve, *Act. 18. 27.* yet men are to use the meanes; for when in the preaching of the Word, we bid persons to doe so and so, we expect the holy Spirit of God to put power to the words spoken, to make them effectuell to enable the creature to obey; as, *He said unto me, Sonne of man, stand up upon thy feet: and the Spirit entred into me when he had spoken unto me, and set me upon my feet, Ezek. 2. 1, 2. And the dead shall heare the voyce of the Sonne of God, and they that beare shall live, Joh. 5. 25.* Else it were in vaine to speak to dead men, *1 Pet. 4. 6.* To beleeve, &c. is a spirituall worke, and all men by nature are spirituall dead, *Eph. 2. 1. & 5. 14.* onely they beleeve whose hearts God opens, as *Act. 16. 14.* None can beleeve but they to whom it is given, *Phil. 1. 29.* Therefore such words as these, *Beleeve in the Lord Jesus, and thou shalt be saved, Act. 16. 30, 31.* in this sense are to be understood; for it is not in him that willeth, and him that runneth, &c. *Rom. 9. 16.* it is God

that worketh both to will and to doe.

Incouragements to beleeve.

1. Because the Gospel is to be preached to every creature; he that beleeves shall be saved, Act. 16. 16. There is no precept or command for any to doubt, none are exempted or forbidden to beleeve, see Act. 16. 30, 31. 1 Joh. 3. 23. but men are commanded the contrary, and to follow after faith, and to lay hold on eternall life, 1 Tim. 6. 11.

2. By beleeving we come to know our interest in Christ, and of our salvation by him; Whosoever beleeves in him shall not perish but have everlasting life, Joh. 3. 15, 16. He that beleeves in the Sonne, hath everlasting life, vers. 36. see Job. 6. 40.

3. By beleeving, we honour God, He that receives his testimony, hath set to his seale, that God is true, Joh. 3. 33. & Joh. 5. 10. therefore none can beleeve too loone, or too confidently, or too constantly.

4. If yee beleeve not, surely yee shall not be established, Isa. 7. 9. There is no true quietnesse and settlement of soule, without beleeving; also thou standest by faith, thou fallest into

into sinne by unbeliefe, *Rom. 11. 20. Heb. 9. 12. The word preached (is precious and powerfull, yet it) profited them not, because it was not mixed with faith, Heb. 4. 2.*

5. It's faith that rids the soule of all its distempers, doubts, feares, discouragements, *Rom. 5. 1. (we may not separate the Spirit from faith, nor faith from the Spirit.)*

6. By faith in Christ, thou shalt be kept in perfect peace, it will sweetly, transcendently refresh thy soule, *Thou wilt keepe him in perfect peace, because he trusts in thee, Isa. 26. 3, 4. Being justified by faith, we have peace with God, Rom. 5.*

1. By faith we apprehend Christ our justification, the fruit of which is joy and peace.

7. By unbeliefe, we adde sin to sin in the highest nature, if we beleeve not what God saith, our act of unbeliefe accuseth God to speake falsly, *He that beleeveth not hath made God a lyer, 1 Joh. 5. 10. It is impossible for God to lye. The strength of Israel cannot lye, 1 Sam. 15. 29. Nor can it be any dishonour to God, nor hurt to thy selfe, to hope in his mercy, and to beleeve*

in him; therefore when thou art tempted to unbelieve, set before thee the evill of unbelieve.

8. As bad as thou canst be, have been received to mercy; *Jesus Christ came to save sinners*; This is a faithfull saying, and worthy of all acceptation, 1 Tim. 1. 15, 16. When thou layst in thy blood, behold it was a time of love, Ez: k. 16. 8. He justifieth the ungodly, Rom. 4. 5. While we were yet sinners, Christ dyed for us, Rom. 5. 8. 10. therefore have hope. Feare not, but beleeve, Luk. 8. 50. The Lord will command his loving kindnesse in the day time, and in the night, Psal. 42. 8. Hope thou in God, vers. 5. Be not afraid, onely beleeve, Mark. 5. 36.

9. Unbelieve straitens thy heart, and stoppeth thy mouth, hinders thy thankfulnesse. and praising of God; thou shalt be dumb, because thou beleevest not, Luk. 1. 20.

10. Undesse we beleeve, we can never glorifie God; He staggered not at the promise of God through unbelieve, but was strong in faith, giving God the glory, Rom. 4. 20.

Quest.

Quest. From whence is it that many of the Lords children have so many doubts and feares.

Answ. It ariseth from many severall causes; as, 1. From ignorance of the fulnesse and freenesse of the promise, *Isa. 55.* 2. or mindlesnesse and heedlesnesse of the promise, *Heb. 2. 1.* 3. And from corruption in the heart, opposing grace, *Rom. 7.* 4. And from the bodies distemper with melancholy, 5. or from the conscience (being inlightened) which sides with the Law against it selfe, *Rom. 7. 24.* 6. or from unskillfulnesse in the Word of righteousness, *Heb. 5. 13.* 7. And from unbelieve, which takes the Law and applies it to it selfe, which occasioneth feares, and feares doubts. 8. And from loose walking with God. 9. Or from the Spirits not operating in the soule; the Spirit when it acts, speakes peace, and causeth faith to act more strongly, *Rom. 8. 16.*

Meanes to quiet and settle a troubled soule in assurance of the love of God; God gives peace to his by meanes, as appears *2 Thef. 3. 16.*

Commune with thy heart, and make diligent

diligent search to find out what it is that troubleth thee, Psal. 77. 6. Aske a reason of thy soule, why it is disquieted, why it is cast downe, Psal. 42. 11. Why art thou cast downe, O my soule? why art thou disquieted? Psal. 42. 5, 6.

2. Examine from whence all thy discouragements come, they come not from God, for his voyce is onely comfort unto his people, he hath declared himselfe to be mercifull, and gracious, and slow to anger, and plenteous in mercy; He hath not dealt with us after our sinnes, nor rewarded us according unto our iniquities, Psa. 103. 3, 4. 8. 10. &c. His voyce is comfort, Comfort yee my people, speak yee comfortably to Jerusalem, say unto her, that her warfare is accomplished, that her iniquitie is pardoned, Isa. 4. 1, 2. I know the thoughts that I thinke towards you, saith the Lord, thoughts of peace, and not of evill, Jer. 29. 11. Nor come they from Christ, he doth not trouble nor discourage any; He binds up the broken-hearted; he proclaimeth peace, liberty, he comforts all that mourne, he gives beautie for ashes, the oyle of joy for mourning, and garments of praise, for the Spirit of heavinesse, &c.

8cc. *Isa. 61. 1, 2, 3. Luk. 4. 18.* He is gracious and pititull, *He will not quench the smoaking flax, nor breake the bruised reed,* *Isai. 42. 3.* His voyce is full of love & tenderneſſe, all his words are ſweet words; as, *Let not your hearts be troubled,* *Joh. 13. 1.* *Feare not, it is your Fathers pleaſure, to give you a kingdome,* *Luk. 12. 32.* *Caſt your care upon me, I will care for you,* *Phil. 4. 6.* Chriſts voyce is open to me; *My ſiſter, my love, my dove, my undefiled,* *Song 5. 2.* Oh ſweet words of Chriſt to his! Nor come they from the holy Spirit of God, he is the greateſt and moſt ſweeteſt comforter, he cauſeth no diſcouragements, but removes them all, by revealing and applying to the ſoule the love of God, and carrieth the ſoule by faith from all diſcouragements to God, who is love & peace, where the ſoule is to reſt, *Pſal. 116. 7.* and to be filled with his ſweet peace. Therefore all our diſcouragements do proceed,

1. From the Devill, who is an enemy to faith; *He taketh the word out of mens hearts, leſt they ſhould believe,* *Luk. 8. 12.*
 1 *Theſ. 3. 5.*

2. Our own hearts; *Take heed, brethren, leſt*

lest there be in any of you an evill heart, in departing from the living God, Heb. 3. 12.

3. Or the lying vanities we have chosen: but they that barken unto lying vanities, forsake their own mercy, Jonah 2. 8.

3. Give no way to any discouragement at all, though it doe seeme never so just and reasonable, &c. This was *Dauids* sin to admit of a parley with that which might tend to discourage him; saying, *Will the Lord cast off for ever? doth his promise fayle for evermore? I said this is my infirmitie,* Psal. 77. 7, 8, 9, 10. As soone as he saw his infirmitie, he had other thoughts of God, saying, *Who is so great a God as our God? thou art a God that doest wonders; and his footsteps are not knowne,* vers. 14, 19. If God in his greatnesse were knowne, and the wonders he doth knowne, and his footsteps, the way he goeth knowne, men would admire him, and rejoyce at that for which they now mourne. When thou art tempted to unbelieve, set before thee the evill of this sinne in it selfe, and the effects of it.

4. Learne to know and distinguish between the voyce of Christ, and all other voyces,

voyses, that thou maist say, *It is the voyce of my beloved that knocketh, and bearken unto it,* Song 5. 2. Christs voyce is peace to his, Luk. 24. 26. *Thy sinnes are forgiven,* Luk. 7. 48. *I will remember them no more,* Heb. 10. 17. Therefore that voyce that tends to hinder the peace of the Saints, suits with Satan, and is not the voyce of Christ; *I will heare what the Lord will speake; for he will speake peace to his people,* Psal. 85. 8. Satan also speaks in the soule, saying, *Is not this a delusion? is it likely to be from God? hast thou a heart fit for Christ?* and because this last voyce is more sutable to reason, the soule is ready to close with it, and to conclude against God, and his own soule, that the voyce was not from God, but a delusion of Satan, mistaking Christs voyce to be the voyce of Satan, and Satans voyce to be the voyce of Christ, which is a miserable mistake. Therefore learne to know the severall colours, sounds, and voyces, which are for God, and which are for Satan, 1 Cor. 14. 7, 8, 9, 10, 11. Or else you will mistake and come *unprepared to the battell,* 2 Cor. 7. 5.

Learne

5.

Learne to know and distinguish between the voyce of the Gospel, and the voyce of the Law; the Law saith, *Cursed is every one that continueth not in all things that are written in the Law to doe them,* Gal. 3. 10, 11. When there is any worke required to be done upon paine of punishment, or upon promise of eternall life, it is the voyce of the Law; the Law requires a doing of something for life. *Moses* describes the righteousness of the Law, that *the man that doth these things, shall live by them,* Rom. 10. 5. But the voyce of the Gospel is otherwise, that *Christ hath redeemed us from the curse of the Law, being made a curse for us,* Gal. 3. 13. And to him that worketh not, but beleeueth on him that justifieth the ungodly, his faith is counted for righteousness, Rom. 10. 5. See 9. verse to 13. and that his mercy is above what we can aske or thinke, Eph. 3. 20. So the promises of life, they are free without condition, and the Gospel declares what God workes in us, and freely gives unto us, *I will love them freely,* Hos. 14. 4. If some persons did listen more to the promise, which is the voyce of the Gospel,

spel, and not unto the voyce of the Law, or the voyce of corruption, they should enjoy more peace, and lesse trouble.

Meddle not with the threatnings in the Word, so as to apply them to thy selfe, because they belong not unto thee, they are no part of thy portion, they have nothing to doe with a beleever, nor he hath nothing to doe with them; the threatnings are for them that are under the Law, *but wee are not under the Law, but under grace*, Rom. 6. 14. A beleever having sinned, through weaknesse, applieth the threatnings against that sinne to himselfe, not considering that Christ hath satisfied for the sinnes they commit; *Christ being made a curse for us*, Gal. 3. 13.

6.

Be sure yee judge not your state by false principles; as, to be bad for the want of that, which if thou haddest it, would not prove thy state good, as knowledge, memory, ~~Pauls~~ sensiblenesse of sin, &c. Nor judge thy state bad for the having of that which if thou wert freed from, would not prove thy estate good, as passion, temptations, discontentednesse, &c. If this

7.

Rule

Rule were observed, some should not be so troubled as now they are.

8.

Take heed you be not overwhelmed with sin, therefore eye not so much thy infirmities: Beware of such a minding of sin, and such a complaining of it, either to God, or man, as may discourage, oppress, and trouble thy soule, for this is sinfull. *Dauids* experience might teach him this; *I complained, and my spirit was overwhelmed; I am so troubled that I cannot speake*, Psal. 77. 3, 4. 8. Therefore hearken not to thy saylings, corruptions, doubts, feares, for as they are all against God, so they are all against thy soule. There is no grace, no mercy from them, therefore what thou seest and feelest, see not, consider not, forget, and what thy sense sees not, see. *Faith is the evidence of things not seene*, Heb. 11. 1. *Walke by faith, not by sight*, 2 Cor. 5. 7.

9.

Eye Christ onely, mind him, meditate upon him, and his rich and free grace; fetch all thy comforts from him, *who is made to thee, Wisdome, Righteousnesse, Sanctification, and Redemption*, 1 Cor. 1. 30. If thou attendest only to God in his promise,

mise, thou shalt finde Rest; Psal. 116. 7.
O beleever, eye not so much thy selfe, or
thy sinnes, as Christs full and perfect sa-
tisfaction, which was offered and accep-
ted for all thy sinnes, Heb. 10. 14, 15, 16,
17, 18. Oh therefore liye, and rest thy
soule upon thy sweet Lord Jesus Christ
alone, & place all thy confidence in him.
Doeest thou not heare God say to thee,
Cast away all thy feares, and come to me,
I will settle thee, comfort, quicken, up-
hold thee, and be better to thee then thy
selfe can be; I will be all in all unto
thee?

10.

Know the happinesse and perfection
of the state of a beleever in Christ, he is
cleane from all sin by the bloud of Christ,
1 *Joh.* 1. 7. *They are removed from us*, Psal.
103. 12. A beleever in Christ is accepted
of God in him, as perfect, righteous, and
comely, as Christ is; for Christ saith to
his; *Thou art all faire my love, there is no
spot in thee.* There is not any sin a belee-
ver can commit, can be a ground suffici-
ent to question the love of God, nor
ought they to cast away their confidence
in God, for any thing they doe, or can
befall

befall them, nor ought they to cause any unquietnesse of spirit in them, Heb. 10. 19, 20. 21. 25. For now there is *none* that can lay any thing to the charge of Gods Elect, as Rom. 8. 1. Oh meditate on this truth, un- till thy heart be overpowered with it, and thou enjoy the sweetnesse of it, and ever mind it seriously, thy full freedome and sweet libertie thou hast in Christ, Gal. 5. 13.

11. **Learne to distinguish between thy Ju- stification and thy personall Sanctificati- on; the first is perfect and compleat in Christ; the latter is in our selves, and is weake, and imperfect, and uncertaine, as appeares, Rom. 7. Let us looke off our sinnes, and looke upon Gods sweet pro- mise, who saith, *Their sinnes and iniqui- ties will I remember no more*, Heb. 10. 17. So that now wee may draw neere with a true heart, in full assurance of faith, for he is faithfull that promised, verl. 22, 23.**

12. **Let not thy comfort depend upon thy personall Sanctification, because from it there can no sure selected constant com- fort flow. To seek comfort from Sancti- fication, and not from their Justification**
in

in Christ, is a cause of much trouble in many a weak believer; for Sanctification hath nothing to doe with Justification, nor salvation, as any cause of it. Also Sanctification admits of degrees, but Justification admits of neither rules nor degrees, and is more glorious then Sanctification: our Justification depends not upon our apprehending of it, nor in our receiving of it, but upon the effectualnesse and merit of what our sweet Lord Jesus hath done for us, *Heb. 10. 14. 18, 19.* So that now wee may well have boldnesse to enter into the Holiest by the blood of Jesus, *vers. 20.* Justification is apprehended by faith, *Heb. 11. 1. Job. 8. 56.* Faith doth evidence to us our justification; for the Scripture saith, *all that beleeve are justified, Act. 13. 39.* It is possible to have a full assurance of faith, *Heb. 10. 22.* therefore faith is an unquestionable evidence: and when faith is hidden and doubtfull, Justification is not apprehended; and when faith is hidden and doubtfull, Sanctification is not evident but doubtfull, and so cannot evidence to us our Justification: the effects of Sanctification cause men to question

their Justification, therefore no effect of Sanctification can evidence to the soule its Justification; and that soule that by Faith apprehends his Justification by Christ, not onely knoweth it, but may live upon it, injoying the sweet fruit of it, peace, joy, strength, without any considering the effects of Sanctification in himselfe. And seeing *Christ is made Sanctification to a beleever*, 1 Cor. 1. 30. why may not a beleever live upon his own, and say, I have Sanctification in Christ, which is perfect, my actuall righteousness doth often faile me, but Christs righteousness indures for ever, *Psal. 111. 3.* therefore I will fetch all my comfort from Christ, and my Justification by him; and as wee are not to conclude our Justification from any effect of Sanctification, so wee are not to conclude that apprehension of Justification to be from God, as shall take men off the meanes and rules of Sanctification, because it is to the dishonour of God for men not to walke holily, according to the word of God, *Ti. 2. 14.* Prize and preserve the peace of thy conscience.

Incouragements to Beleeve.

Be sure yee allow your selves in no sinne, but in the power and strength of Christ, to hate and abhorre with the greatest indignation all sinne, and the appearance of evill; it is better to dye then to sinne: there is that which accompanieth sinne, which strikes at a beleevers peace and comfort, and will damp, straiten and oppresse their comfort, joy, and peace in God, unlesse God doth wonderfully strengthen their faith in him. And such as live by faith, and injoy sweet peace in him, have found sin to be an enemy, and a let to their faith and comfort, it having often unsetled, and disquieted, and clouded their soules peace, though indeed it ought not so to doe, for we are to remember that sweet place, *Heb. 10. 17. Their sinnes and iniquities will I remember no more.* This alone is able to settle a soule, it being full of sweetnesse and life.

Doe not trouble thy selfe with any thing that may befall thee; in case thou wert certaine great troubles shall befall thee, be not troubled at any trouble, much lesse for future trouble, nor thinke not to incounter with & supply a future

trouble, with a present strength; if many and great troubles come, God is al sufficient, and will remove them, or give strength to beare them when they come, 1 Cor. 10. 13.

15. Mind seriously those promises of God that are suitable to thy condition, separate thy selfe to meditate upon them, as Prov. 18. 2. hide them in thy heart, as Mat. 13. 44. There is strength and sweetnesse in the promise, thou maist venture thy soule upon God in his promise, and live upon it, thou knowest not but God may reveale his promise to thee, and settle it sweetly and fully upon thy soule by his *almightie power*, as Ephes. 1. 19, 20. Therefore let not Gods promises be strange to thee, but feed upon them, eat them; *Eat O friends, drinke abundantly O beloved*, Song 5. 1. Leave not the promise, untill thou beest refreshed, revived, raised, ravished with Gods rich grace and infinite free love, and thy heart enlarged with thankfulnesse and obedience unto God againe for the *exceeding riches of his mercy*, Eph. 2. 9. *His plenteous Redemption*, Psal. 130. 7.

Treasure

Treasure up experiences of Gods good-
ness unto thy soule, but *who among you*
will give care to this? who will hearken and
heare for the time to come? Isa. 42. 23. Re-
member the dayes of old, *I have considered*
the dayes of old, and the yeares of ancient
time, Psal. 77. 5. *Thou hast been my helpe,*
Psal. 63. 7. I was brought low, and he hel-
ped me, see 2 Tim. 4. 17, 18. Psal. 89.
49.

16.

Keepe thy heart calme and quiet from
all passions, as feare, griefe, &c. The still
soule can best heare and know Christs
voice, his still voyce; but where feare,
vexation, and distempers dwell, they are
not aware of Christ, nor themselves, and
commonly they that feare most have least
cause, as they had *the Angel of the Lord*
came upon them, and the glory of the Lord
shone round about them, and they were sore
afraid; and the Angel said unto them, Feare
not, for behold, I bring you tidings of great
joy, Luk. 2. 9, 10. When the soule is trou-
bled with any passion, it is not at the
command of faith, Luk. 24. 41. the vio-
lence of their joy hindred their faith,
Let not your hearts be troubled, Joh. 13. 1.

17.

Quietnesse is the stay of the soule to doe or receive.

18. Be contented with thy present estate, and fill not thy head, heart, or hand, with any more businesse then thou must needs. Consider *Heb. 13. 5. Take heed of the cares of this life, Luk. 21. 34. 15. Trouble not thy selfe with needlesse supposed feares, if thou doest, thou drawest upon thy selfe reall sorrow, and unnecessary discontent; there be many that are possessed with bitter sorrows from supposed sufferings.*

19. Order thy conversation aright, *To him that ordereth his conversation aright, will I shew the salvation of God, Psal. 50. 23.* Want of wisdome to dispose of, of diligence to dispatch, what necessitie requires to be done in the right time and place, hath produced such inconveniences, as hath unavoydably caused trouble, a disquieted and an unsetled spirit.

20. Walke with God in his wayes, ordinances, they are for thy comfort, strength, joy and peace in him; there is no quiet to those that *worship the beast, Rev. 14. 10, 11.* Use Gods means, but live not upon ordinances,

ordinances, but upon God in them, for meanes alone are not sufficient to doe us any good, 1 Cor. 1. 21.

Doe not sleight nor refuse Gods consolations, let them not seeme small unto thee; *are the consolations of God small with thee,* Job 15. 11. O soule own that comfort God gives thee, if it seeme small to thee, its thy own, own it, lest yee live to complaine, saying, as *David* did; *My soule refused to be comforted,* Psal. 77. 2. and to wish yee had that yee despised; be thankful to God for what thou hast received, and hold that fast, and let nothing goe that may tend to thy peace; rest satisfied in Christs righteousness, and adde nothing unto it; *I will make mention of thy righteousness, even of thine onely,* Psal. 71. 15, 16. 19. 24. *Thy righteousness is an everlasting righteousness,* Psal. 119. 142. see Psal. 22. 31. & 35. 28. & 50. 6. & 51. 14. Jer. 33. 16. The perfection of Christs righteousness is held forth unto us, and doth alwayes lie before us for us, that we might ever be comforted with it, and rejoyce in it, with thankfulness for it, seeing it so perfect, and full of divine consolation.

21.

lation. Oh here is enough to refresh and satisfie all the Lords to all eternitie, so that we have enough, we need no other, nor no more righteousness.

22. Meditate on Gods goodnesse unto thee, let his loving kindnesse be ever before thy eyes; *Wee have thought of thy loving kindnesse, O God, Psal. 48. 9.*

23. Beleeve in God, I, in Christ, want of faith, or want in faith, is the cause of trouble in the soule; *Tee beleeve in God, beleeve also in me; and let not your hearts be troubled, Joh. 13. 1.* Faith in Christ quiets and settles a troubled soule. Thou canst not be too confident in resting upon Christ in his free grace, *Psal. 30. 5.* therefore come boldly to the throne of grace, *Heb. 4. 16.* Those who know God, will trust him with their bodies and soules, and that upon his word; *All that know thy Name, will trust in thee, Psal. 9. 9, 10.* but a foole neither will, nor can doe so; *O foole, and slow of heart to beleeve, Luk. 24. 25.* But those who are made wise by God, will trust in the word of the Lord, *Isa. 26. 3, 4.* and say, *in his word doe I hope, Psal. 130. 5.* When the Lord pleases to settle a soule
in

in the assurance of his love, he causeth the soule to trust in his word; *Remember thy word unto thy servant, upon which thou hast caused me to hope*, Psal. 119. 49. God by his word conveys that to the soule, which is sutable to its wants, and by his power and authoritie settles it upon the soule. *Above all, take the shield of faith*, Eph. 6. 16. *Feare not, beleeve*, Luk. 8. 50. Yea, cleave to God in his promise, even then when thou art in thy greatest feares, and most sensible of thy unworthinesse; *trust in him at all times, God is a refuge for us*, Selah, Psal. 62. 8. If at all times, then at the worst times also; yea even then beleeve, and heare nothing against thy beleeving God in his promise. *Abraham beleeved against hope*, Rom. 4. 18. So should wee doe; oh beleeve God intends thy good; *Christ came to seeke and to save the lost*, Luk. 19. 10. Lost, viz. in the sight and sense of thy own sin and misery, and in thy own sufficiency.

Improve thy doubts, feares, temptations against beleeving, to incourage thee in beleeving; for hast thou not by experience found, that it is but in vaine to
hearken

hearken unto any of them? Consider often and well these places, *Rom.* 16. 20. *Heb.* 10. 35, 36, 37. *Rev.* 3. 11. *1 Pet.* 4. 19. & 5. 7. And search the Scriptures. Reading helpeth mens judgements, memories, affections, confirms our faith, and fits us to answer the temptations of Satan.

25. ○ Renounce all lying vanities, hearken unto none of them.

First, hearken not to the voyce of thy heart, it is a lying vanitie, it will deceive thee, *Pro.* 3. 5, 6, 7. *Isa.* 44. 20.

Secondly, hearken not to Satan.

Thirdly, hearken not to sense; *Thomas* said, *he would not beleeve, unlesse he might see and thrust his hand into his side*, *Joh.* 20. 24, 25. But this sensuall practise is to be abhorred by us; for this is to *consult with flesh and bloud, which cannot discern spirituall things*, *1 Cor.* 2. 14. and is condemned by God, *Gal.* 1. 16. So some persons will see such a holy frame of spirit in themselves, and feele such a sin subdued, &c. before they will beleeve, yet faith looks not to such things as these, but onely to God in his word; therefore wee must

must not live by sight, but by faith, 2 Cor. 5. 7. and blessed are they that have not seene, yet have beleaved, Joh. 20. 29.

Fourthly, hearken not to carnall reason, if it be hearkened unto, thou canst not beleeve, nor submit to God, nor be settled; for doth not reason say, that a Virgin cannot bring forth a childe, and a woman of ninetie yeares is past conceiving a childe, therefore reason saith it cannot be, and so contradicth God himselfe? *Gen. 17. 16, 17. Mat. 1.* Also can reason beleeve, that *by faith the walls of Jericho fell downe, and that the Saints stopped the mouths of Lyons, and quenched the violence of fire by faith, yet faith did it, Heb. 11. 30. 33, 34.* Or is it likely or possible to reason for a man to walke upon the Sea as Peter did? *Mat. 14. 29.* And did not Christs command seeme vaine to Peters reason, that he should cast in his net into the Sea, seeing he had cast it in so often, and fished all night, and caught nothing? *Luk. 5. 8.* Can reason conceive how the dead, who are eaten with beasts, or fishes, or turned into dust, can be raised to life? or that the Sea can be divided, the Sonne

goe backward, or the Rocks yeld water in abundance; surely there cannot be any reason given for them. And seeing sense and corrupt reason is so contrary to God in his word, why should we hearken unto them, when they say the soule hath no grace, because sense seeth none, and that God will not pardon their sinnes, because there is no reason to reason why he should, nor no way to reason which way it can be, yet it may be, for *with God all things are possible*, Mat. 19. 26. *They that hearken unto lying vanities, forsake their own mercies*, Jonah 2. 8.

5. Live not upon duties; 6. nor upon good report; 7. nor upon groundlesse hopes; 8. nor upon peace; 9. comfort; 10. joy; 11. raptures; 12. ravishments: though they all be true or false, live upon God alone, and upon nothing else besides God in Christ; if thou dost live upon any thing else, as thy foundation is unsound, so it will deceive thee; and whatsoever their sparkes may be, they must and shall lye downe in sorrow, Isa. 50. 10.

26. Let not thy comfort depend upon Gods astringe or dispensation to the inward

ward or outward man, if thou doest, thou canst not be settled, for they are oft changeable and contrary one to another; one day thou maist have peace, joy, strength, another none of these; to day God may shew himselfe to thee, and in a moment of time he may hide himselfe; to day rich and injoy many friends with health, to morrow sick, and poore, and friends all gone, &c. Gods acting in us, and upon us, is not alwayes as he is unto his: as God is in himselfe unchangeable, ever the same, so he is to his ever the same, however he may seeme to be, *Heb. 13. 8. Isa. 45. 7, 8. 15. with Song 5. 6. Isa. 8. 17.* Therefore make a good construction of all that God doth do to thee, his actions in us, or upon us, is the accomplishing of his will, for his glory, and the good of his; that which I thinke worst for me, may be best for me, however it be, God is good, and good to me, *Psal. 73. 1.* This I see and say, and injoy in both.

Pray to God, that he may give unto thee the Spirit of wisdome and revelation in the knowledge of him, that yee may know what is the hope of your calling, *Eph. 1. 17,*

18, 19. Say unto my soule, I am thy salvation, Psal. 35. 3. I beseech thee shew me thy glory, Exod. 33. 18. Cause thy face to shine upon me, Psal. 80. 3. Establish, O God, that which thou hast wrought in us, Psal. 68. 22.

28. Avojd sadnesse of spirit, and rejoyce evermore, 1 Thes. 5. 16. Sadnesse of spirit hinders us in thankfulnesse to God, also it breeds uncomfortablenesse and unsettlednesse in us, an unchearefull spirit is unfit for duty, for what wee goe about unchearefully, we are soone weary in it, if not of it. When our spirits are calme, united, and chearefull, then we act more comfortably; and such a frame of spirit is fittest to praise God, sadnesse of spirit fitteth us to yeeld to discouragements, if we be sad, wee injoy not the comfort of any thing; chearefulnesse is as it were the life of our spirits, chearefulnesse enlargeth our spirits, and fits us to receive happinesse, and to expresse it.

29. Frequent and wisely improve those whom God hath settled, who are able to direct thee, and informe thee in the knowledge of the grace that is revealed, in which is fulnesse of joy, 1 Job. 1. 4.

Minde

Mind and remember that which makes for your peace and joy; if yee forget your resting place, as Jer. 50. 6. it is no wonder if yee be troubled; *Tee have forgotten the exhortation that speaketh unto you as unto children, Heb. 12. 5.* Wee have no present actuall comfort further then we have remembrance. Know, no meanes of themselves are sufficient to quiet and settle thy soul, it's the work of the Spirit to answer all discouragements, it is God alone that creates the fruit of the lips peace; peace to him that is as far off, and to him that is neere, saith the Lord, and I will heale him, Isa. 57. 19. It's God which stablisheth us, 1 Cor. 1. 21. These things I write unto you, that your faith and hope may be in God, 1 Pet. 1. 21. Now the God of peace, give you peace alwayes by all meanes, 2 Thes. 3. 16.

Use of Exhortation to all that beleve.

1. To admire the greatnesse and sweetnesse of Gods love in his free grace to thee, it is a mercy to heare of it, how much more to have interest in it, and to injoy it, being possessed of it, Isa. 61.

K

2. Take

2. Take thy own portion and treasures provided for thee, *Col. 2. 3.* and ever live in the eternall love of God in Christ to thee, this object is sweet, full, durable, sufficient to satisfie thee at all times, rest satisfied in Christ.

3. Dedicate thy selfe, and all thou hast freely to him, who gave himselfe fully and freely for thee, who suffered, yea dyed so freely for thee. Oh how should this love ingage our hearts to walke with God, to be holy as he is holy, &c. yea doe all, and suffer for him! for the wayes of the Lord are right, and the just shall walke in them, *Hosea 14. 9.*

4. Declare to others Gods goodnesse unto thy soule, use meanes that others may injoy the same mercy with thee; *Be yee mercifull, as he is mercifull*, forgive and give unto others soules or bodies freely: for so thou hast received.

5. Be content with thy estate, inward or outward, though many crosses and miseries attend thee; for if God be enough (as he is) thou hast enough; oh let not many nor great troubles, inward or outward, dismay thee, *1 Cor. 10. 13.*

for

for though they may seeme long, yet they cannot last long: *The God of peace shall bruiſe Satan under your feet ſhortly,* Rom. 16. 20. *Loe I come quickly,* Rev. 22. 20.

6. As Chriſt is all thy happineſſe, ſo let him be all thy comfort, and the ſupply of all thy wants, expect all you need and can deſire, yea that God can give, that is for thy good, it is certaine thou ſhalt have all thou needeſt, *Pſal. 34. 10.* Seeing he hath freely given us his Sonne, how ſhall he not with him give us all things freely? *Rom. 8. 32.*

7. Watch and pray, leſt yee (fall into temptation, and) abuſe this favour, and turne this grace into wantonneſſe.

8. Stand faſt in this libertie of Chriſt, in which he hath made you free, as *Gal. 5. 1.*

9. Rejoyce alwayes, evermore, and let thy joy be full in God thy portion; *They ſhall rejoyce in their portion, Iſa. 61. 7.*

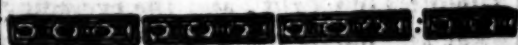
10. Be wonderfully thankfull to God for all his exceeding grace and mercy unto thee, in that he hath given thee beautie for aſhes, and everlaſting joy ſhall be to thee, *Iſa. 61. 3. 7.*

2. Use.

2. Use of Comfort and Consolation
to all that beleve.

Oh deare, yea most deare and precious souls, who can expresse your happinesse & glory? for the Lord hath done great things for us, whereof we are glad, Psal. 126. 3. Oh now the great work of your Redemption is finished to your hands by him whose works are all perfect, Heb. 10. 14. So that there is nothing of this work left for thee to doe. Now thou maist come unto the throne of grace boldly, now all is payd, it's God that justifieth, who shall condemne? surely none, Rom. 8. 38, 39. It's not sin, nor Satan, nor any thing else shalt hinder thy interest in Christ, or injoyment of him, for thy union with the Lord Jesus shall never be dissolved, Christ lives for ever, Hebr. 7. 25. and seeing Christ lives yee shall live also, Joh. 14. 19. Therefore thou art not onely happy now, but thou shalt be so for ever, thou shalt receive the end of thy faith, the salvation of thy soule, 1 Pet. 1. 9. Joh. 5. 24. Christ is enough to comfort us in the sight of all our sinnes, and to make us happy in all our miseries. There is a
day

day a coming, which will make amends
for all; in the meane time, make mention
of the loving kindnesse of the Lord, and the
praises of the Lord, according to all the Lord
hath bestowed on us, &c. according to the
multitude of his loving kindneses, Psa. 63. 7.
Who is wise, and he shall understand these
things, prudent, and he shall know them,
Hosea 14. 9.



K 3

THE



THE
Perfection and happi-
nesse of a Beleever in Christ.

*Some briefe Observations or Medi-
tations on some part of the 16. Psal.
which Psalm is a Prophecie of Christ,
as appeares Acts 2. 25. to 35. verse.*

Psalme 16.

IN this Psalme appeareth the
wonderfull goodnesse of God
in Christ, to all the sonnes and
daughters of Christ, and the exceeding
great and happy estate of all that are in
him.

ver. 1. *Preserve me, O God*] There is no preser-
vation in any thing, but God.

Preserve me] Christ in the dayes of his
flesh put up strong crys and supplications
to his Father.

For

For in thee doe I put my trust] there is no trust to be put in any thing but in God.

I put my trust] Christ as he was man had faith, and it was in God.

Thou art my Lord] Christ honours the Father in acknowledging him onely; yet Christ and he are one.

My goodnesse extendeth not to thee, but to the Saints that are in the earth. ver.2.

My goodnesse] Christs goodnesse was from himselfe, therefore his own.

Goodnesse] Jesus Christ is full of goodnesse, Col. 2. 3. Therefore all that Christ hath done is wonderfull, excellent, and meritorious, in this is our happinesse and comfort.

Extendeth not to thee] Viz. God. God is perfect and infinite, therefore he is not capable of any addition of goodnesse. Oh admire his perfection.

But to the Saints, &c. Those who are Saints, had no goodnesse of their own, *Their righteousness is of me, saith the Lord,* Isa. 54. 17. Christs goodnesse was for the Saints, they stood in need of it. ver.3.

Extendeth] It reacheth the Saints, they shall enjoy the fruit of it; there is no place

of the earth that is out of the reach of Christ. This goodnesse of Christ was not for every person in the world, *but to the Saints that are in the earth.*

Saints] Christs goodnesse made them Saints; Christ found them no Saints, but wicked sinners; Oh Saint admire the riches of Christ, and his love to thee; the Saints goodnesse is in Christ. O soule rest satisfied in Christs goodnesse, which is thine, rejoyce in it, and admire at it, be thankfull for it, walke sutablely unto it, and improve this goodnesse against all thy doubts and feares, &c.

To the excellent] The Saints are excellent to Christ, yea, all of them are alike excellent, beautifull, glorious, unspeakeable, infinite, excellent, with the excellent *beauty of Christ*, Ezek. 16. 14. They are more excellent then the whole creation of heaven and earth. Christ calls them *excellent*, and he esteemes them so, Eph. 5. 27. Oh Saint esteeme thy selfe as Christ doth to be excellent in his excellency; *for thy beauty it is perfect through my comelinesse I have put upon thee, saith the Lord God*, Ezek. 16. 14. *I will greatly rejoyce*

in the Lord, my soule shall be joyfull in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, Isa. 61. 10. O glorious Saint, the world knows not thy worth, therefore it esteemes thee not, yet sleight not thy selfe, because Christ hath made thee excellent.

In whom is all my delight] Jesus Christ is fully pleased and contented with his.

All my delight] an infinite delight Christ takes in his.

All] One Saint is esteemed by Christ to be of more worth, then the whole creation of heaven & earth, those things have none of his delight, the Saints have it *all*, the quintessence of all fulnesse.

All] Infinite is the love and contentment that Christ takes and gives to them. O precious Saint, delight thy self in God, rest satisfied with him, in his love, and the delight he takes in thee.

Their sorrowes shall be multiplied that hasten after another God: their drink-offerings of blood will I not offer, nor take up their names into my lips] As for the wicked, it is not so with them, they are not in so hap-

ver. 4.

py a condition, they shall finde the contrary from Christ, he *will not once name their names to God*, nor offer their offerings to his Father.

Their offerings of bloud] Their costly services shall be rejected, they shall finde no entertainment, no acceptāce from Christ, they shall have no peace, nor comfort, no cessation of sorrow, their sorrowes shall never have an end; *their sorrowes shall increase and be multiplied*, therefore they are in a miserable condition.

Ver. 5.

Mine inheritance and lot] Christs lot and inheritance is his people; *The Lords portion is his people*, Deut. 32. 9.

Mine] Christ layeth claime to his people, to have an interest in them, Christ is not ashamed to own them to be his, Heb. 2. 11. *The Saints are not their owne but Christs*, 1 Cor. 6. 19, 20. 1 Cor. 3. 23. Seeing the Saints are Christs, they are to doe all for him, to serve him, to be at his disposing onely, and not at their own.

Inheritance of my cup] Christs people are his by purchase; *let this cup passe from me*; they cost a great price, *even the precious bloud of Christ*, 1 Pet. 1. 19. He that payd
fo

so much for his, will not lose them, nor leave them, Heb. 13. 5, 6.

The Lord is the portion of mine inheritance]

The Saints have God for their portion;

The Lord is my portion, saith my soule, Lam.

3. 24. Thou art my portion, O Lord, Pl. 119.

57. The portion of a childe of God is in-

finite; because God is infinite: God e-

steemes nothing too much for his, in that

he declares himselfe, and all that is his to

be theirs. The Saints are infinitely hap-

py in having such a portion, Jer. 10. 16.

Happy is that people that is in such a case,

yea happy is that people whose God is the

Lord, Psal. 144. 15. A Saints portion can

never be spent, nor lost: God is my portion

for ever, Psal. 73. 26. None are so rich

as a Saint; the poorest Saint shall never

want; The Lord is my Shepherd, I shall not

want, Psal. 23. 1. There is no want to them

that feare him, they shall not want any good

thing, Psal. 34. 9, 10. Oh rich and hap-

py Saint, admire free grace, which doth

abound to thee; be content with thy por-

tion, and well thou maiest, for more thou

canst not have; rejoyce in thy portion,

for it will be a full supply to thee; Thy

shall

shall rejoyce in their portion, *Isa. 61. 7.* Be thankfull for thy portion, for it was freely given thee, *Hos. 14. 4.* Esteeme not any thing too much for him, who esteemes nothing too much for thee. Be content if outwardly poore, because richer thou canst not be, in that thou art an heire of glory: improve thy portion, and live upon it richly.

Thou maintaineſt my lot] God hath undertaken to preserve the Saints, and he doth it; Christs inheritance can never be lost, because it is maintained by God: The Saints safety and perseverance depends not upon themselves, nor any thing below God, but upon God, who maintains and upholds them.

The Saints are sure to persevere, it is impossible they should fall finally, or misse of glory, because they are maintained by God.

1. *They shall never perish, neither shall any man plucke them out of my hand; and none are able to plucke them out of my Fathers hand,* *Joh. 10. 28, 29.*

2. *For they are in the love of God,* *Eph. 2. 5.* *Joh. 17. 26.* *1 Joh. 3. 1. 16.* *& 4. 16.*

They

They shall (unavoidably) come unto mee,
Joh. 6. 36, 37.

3. *God hath promised to preserve them,*
Heb. 13. 5. *For he hath said, I will never*
leave thee, nor forsake thee.

4. *God is faithfull,* 1 Cor. 1. 9. 1 Thel. 5.
23, 24. Jer. 31. 40. *And immutable, I am*
the Lord, I change not, Mal. 3. 6.

5. *And onely wise,* he knows how to
preserve them, Rom. 16. 27.

6. *He hath power enough to preserve*
them, 1 Pet. 1. 5.

7. *Because they are in Christ,* Ephe. 1. 4.
who shall ever live; Because I live, yee shall
live also, Joh. 14. 19.

8. *Because they are so united to God,*
that God & they are but one, Jo. 17. 23. *I in*
them, and thou in me, that they may be made
perfect in one, Joh. 17. 23. *Oh sweet and*
happy union that is so intire, reall, full,
and eternall!

9. *Because God dwells in them, and they*
in him, 1 Joh. 4. 13. Joh. 17. 23. *There-*
fore they are secure and safe enough, be-
ing out of the reach of all the Devils in
earth or hell.

The lines are fallen unto me in pleasant ver. 6.
places,

places, yea I have a goodly heritage] Christs lot and inheritance is his Saints, who are delightfull and precious unto him, *Deut. 32. 9.*

I have a goodly heritage] Christ is wonderfully taken with the Saints comelines, it is a maine part of the excellency of Christs inheritance, that it cannot be taken from him, nor spent, nor lost.

Goodly heritage] Christ hath a high esteeme of his; *Thou art all faire, my love, there is no spot in thee, Song 4. 7. They are without spot or wrinkle, Eph. 5. 25. to 28. 1 Joh. 1. 7. Psal. 51. 5. Rev. 19. 8. My beloved spake and said unto me, Rise up my love and faire one, and come away, Song 2. 10. Oh happy Saint, have thee a high esteem of Christ, he is satisfied in thee, and be thou satisfied in him, rejoyce in nothing else but him, Psal. 33. 21. and sing praises to him.*

THE

THE
SAINTS COMMUNION
with God by Faith.

*The life of Faith in effectuall calling,
Justification, Sanctification, infir-
mities, in graces, in means, in time
past, in prosperity and adversity, in
glorification, and to dye by Faith.*

Wherein the life of Faith consists.

IT is in the communion the soule
hath with God in Christ, and
the soules injoying of Christ in
his promises, both spirituall
and temporall.

1. Faith in effectuall calling.

It is the soules cleaving and depending
upon Christ in his promise for pardon
and life, 1 *Joh.* 12. 1 *Joh.* 3. 23. Upon
such places as these, 2 *Cor.* 5. 20. *Mat.* 11.
28. *Mat.* 5.

2. Tho

2. The life of faith in Justification.

The Lord having spoken peace to the soule, that Jesus Christ hath fully satisfied for all his finnes, so as they are all done away, and *shall be remembered no more,* Isa. 53. 5, 6. Jer. 31. 34. &c. And that as the soule is happy, so it enjoyes the comfort of it, and is filled with joy and peace in beleeving, and now the soule lives a life of comfort, chearfulnesse and holinesse, 1 Pet. 2. 24. Rom. 5. 1. So that no sinne nor Satan (and if corruption increase, and God hides himselfe, or seemes an enemy) not any thing can cause this soule to let goe the Lord, and cast away its confidence; *Though he slay me, saith Job, yet will I trust in him,* Job 13. 15. Rom. 8. 38, 39. Isa. 54. 7, 8. & 63. 16, 17.

Some hold the act of faith is that which God accepts to Justification, but this is a mistake, because it makes Christ inferior to faith, and in ascribing such an honour to faith, they dishonour Christ, for although they doe not exclude Christ wholly, yet in the act of Justification, it gives all to faith. They say, as the act of Adams sin condemned him, so our act of
 " faith

faith justifieth us. Answer; *Adams sinne* was enough to condemne him and us, but our faith cannot save others; nor our selves.

They reply, Wee are justified by faith.

Ans^r. Christ is called *faith*, Gal. 3. 23. Before *faith* came: which must be understood of Christ. Wee are justified before God in his sight onely by Christ, Rom. 3. 20, 24. My righteous servant (Christ) shall justifie many, Isai. 53. 11. We are not justified before God by faith which is in us, but by Christ, by his blood; justified by his blood, Rom. 5. 9. That which saves us is the blood of Christ; Jesus Christ hath loved us, and washed us from our sinnes in his blood, Rev. 1. 5.

Also wee are said to be justified by faith, because it is the instrument whereby we apprehend and apply Christ our Righteousnesse: by faith wee know our selves to be justified, Rom. 5. 1. Though faith be a grace of God, yet as it is an act, it is a worke, and to be justified by it, is to be justified by a worke of our owne; for with the heart (man) believeth, Rom. 10. 9, 10. That which justifieth us, must be

perfect, and so it is no act of ours; for all our Righteousnesses are as filthy rags, &c. *Isai. 64. 6.* Not of workes, least any man should boast, *Ephes. 2. 9.* Before wee had faith, it seemes, wee were not in Christ, or in him and not justified; for wee were in him before the world was, *Ephes. 1. 4.* And that at one time God should be angry with us (as he is with all unjustified persons who are out of Christ, *Heb. 12. 29.* He hateth all the workers of iniquitie, *Psal. 5.*) and that our beleeving should make him to be at peace with us: this is to make God changeable like man, which is contrary to the Word; for with him is no variablenesse, *Jam. 1. 17.* I am the Lord, I change not, *Mal. 3. 6.* Nothing can be charged upon Gods elect, *Rom. 8. 1.* therefore they are justified, *2 Cor. 5. 19.* Those who have no sin upon them are justified, but Christ hath taken away all the sinnes of the Elect, *Job. 1. 29.* with *Isai. 35. 8.* *1 Pet. 2. 24.* *Rom. 6. 6.* And to say, wee are not justified before God untill we beleeve, is to say Jesus Christ hath not justified us, which is contrary to the Scriptures, which saith, *Wee are accepted in the*
be-

beloved, in whom we have redemption by his blood, Ep. 1. 6, 7. We are justified by his blood, Rom. 5. 9. Jesus Christ hath loved us, and washed us from our sinnes in his own blood, Rev. 1. 5. Wee were reconciled by the death of his Sonne, Rom. 5. 9, 10. A full satisfaction, Heb. 10, 11, 12, 13, 14. And in this God is well pleased before wee beleeve, Mat. 3. 17. Isai. 53. 11.

Also to say, we are not justified before God, or in his sight, untill we beleeve, is to say, we must adde our work to Christ, to make up our justification before God, and if it be so, then wee in part save our selves; and if we doe joyne with Christ in this worke, why may wee not joyne with him in the glory of it? for that may be esteemed one of the greatest parts of our justification, without which we cannot be justified. But this derogates from Christ, and all such teners we are to hate with execration. For, saith Christ, I have troden the wine-presse alone, and of the people there was none with me, Isai. 63. 3. Wee rather say, if wee beleeve not, yet he abideth faithfull, he cannot deny himselfe, 2 Tim. 2.

13.

L. 2

What

What the Lord Jesus Christ hath done for us, is perfect, and is by God imputed to us, so as it is really ours, though it be inherent in another, and by believing it, wee know it to be ours, *Rom. 4. 24.*

First, Not any shall be saved by Christ, but those who were predestinated in him, according to his eternal purpose, *Eph. 1. 4. 5. & 3. 11.* And that there was not any foreseene faith or works in any kinde why he chose those rather then others, the will of God was the cause one was chosen and not another; all was according to the good pleasure of his will, to the praise and glory of his grace, *Ephes. 1. 5, 6.* Are we better then they? no, in no wise, &c. *Rom. 3. 9.* It was from his great love, wherewith he loved us, *Ephes. 2. 4.* This love of God was the cause of Gods sending Christ, *Joh. 3. 16.* and the chiefe cause of mans election and salvation, *1 Joh. 4. 10. Eph. 1. 4. Joh. 17. 23.* And that it is impossible for this great love to decrease or increase, because it is infinite, as appears by *Psal. 139. 17, 18. Jam. 1. 12.* God is perfect and infinite, he knows and understands all things that ever were, are, or shall be

at once: So he is one pure act, therefore when we were chosen in Christ, who were justified and compleat in him, God looked upon the Elect to be in Christ before the world was, Ephes. 1. 4. and so he ever looks upon the Elect: So that they ever appeare to him perfect and righteous as Christ: for they are one, and are in him, 1 Cor. 1. 30. We are in Christ Jesus, and ever shall be in him, being justified freely by his grace in his sight, Rom. 3. 20, 24. God properly was never wroth with Christ, nor the Elect, and therefore Christ could not suffer Gods wrath; see Heb. 2. 9. So that in respect of their justification, God seeth no sinne in any of the Elect, even before their calling and after. And as it is Gods will, so it should be ours, to set his glory above our salvation, that in the ages to come, he might shew the exceeding riches of his grace in his kindnesse towards us, to the praise of the glory of his grace, Ephes. 1. 5, 6. Ephes. 2. 7.

Secondly, In time the Elect did breake a holy and just Law, and so lay under the curse and wrath of it, which was death, Rom. 3. 21, 23. Christ in our na-

ture for our persons suffered death, *Heb.* 2. 9. (the penalty) to free all the Elect, so that they are now actually justified by Justice; *That he might be just* (*Rom.* 6. 15.) & 3. 25, 26. If God should have justified us, without this propitiation, after he had made this Law, and we breaking it, he could not have been just, but having received this propitiation, he could not be just, if he did not justify the Elect, *That he might be just, and the justifier; &c.* *Rom.* 3. 26.

Thirdly, The soule by faith doth apprehend and apply Christ, and what he hath done, to be for him, by which it knoweth it selfe to be justified in the sight of God, and in the Word, and in his own conscience. Whence flowes joy and peace in beleeving, *Rom.* 5. 1. because all that beleeve are justified; *And as many as were ordained to eternall life beleved, Act.* 13. 39. 48. So that by beleeving, I know I am ordained to eternall life, because Gods word saith so, and that wee are justified in his sight without the deeds of the Law, *Rom.* 3. 20. 28. viz. by faith wee apprehend our selves to be freely and fully justified

stified by Christ, without any workes of our own, Gal. 2. 16. without any addition of inherent goodnesse in us, &c.

Fourthly, by our workes in our outward subjection to Christ, to his word, we declare to men (as farre as they can judge) that we have the faith of Gods Elect, 2 Pet. 1. 1. *Thou, O Lord, knowest the hearts of all men; but faith without workes is dead to men, and buried also, James 2. 18. 20. If there be no workes, they can see nothing of it; shew mee thy faith by thy worker; I see then how by workes a man is justified, 21. 24.*

In the 1. we are justified in respect of the knowledge and purpose of God in his sight, Rom. 3. 20.

1.

In the 2. we are actually and virtually justified in Justice by the bloud of Christ, which payd the debt: now the full price, the full debt being paid, is it justice in law by God or man, to require it againe? surely no.

2.

In the 3. wee are justified in our Consciences, by the holy Spirits manifestation and application of Christs righteousness unto us.

3.

4.

In the 4. and last, we are justified before men, or unto men.

Object. If it be so, that men are loved of God, &c. before they repent and beleeve, then men may live as they list, &c.

Answer. We are to own and confesse the truth, and not what men of corrupt minds, and base spirits, will say, and will doe: the Apostle saith, *If any man in sin, we have an Advocate with the Father, Jesus Christ the righteous,* 1 Joh. 2. 1. But what if one say, it seemes the Apostle encourages men to sin, to tell them there is an Advocate, who is alwayes heard. And the Apostle saith, *Where sinne hath abounded, grace did abound much more,* Rom. 5. 20. By the Apostles answer (it appeares some did say, they might continue in sin that grace might abound) what shall wee say then, shall we continue in sinne, that grace may abound? God forbid: how shall we that are dead in sin live any longer therein, &c. Rom. 6. 1, 2. But this is an old cavill and slander cast upon those that teach the truth, as the Apostle saith it was then in his dayes; *We be slanderously reported, and as some affirme, that we say, let us doe evil that*

that good may come, whose domination is just.
Rom. 3. 8. Their exception is against the
truth of God, and therefore we leave them
to God to answer and satisfie them. And
though all the Elect are freed from the
curse of the Law, yet we establish the Law.
Rom. 3. 31. We receive the Law from the
hand of Jesus Christ to be a rule for us
to walke by; and herein is my Father glo-
rified, that yee bring forth much fruit, Joh.
15. 8. And the Saints injoy sweet privi-
ledges by walking close with God, see
1 Pet. 4. 14. To him that orders his conver-
sation aright, will I shew the salvation of God,
Psal. 50. 23. God sheddeth his love into the
hearts of his (in his time and measure)
which love so constraines them, that they
cannot choose but love God againe for
his great love, Rom. 5. 5. Ephes. 4. 6.
2 Cor. 5. 14. Which love as it is appre-
hended by them, so it constraines them
to obey him; and there is no faith true,
but that which merkes by love, Gal. 5. 6.
and to all that love God, his commande-
ments are not grievous, Joh. 14. 15. 1 Joh.
5. 1. 3. And God hath chosen us that we
should be holy and without blame before him

in love, Ephes. 1. 4. & 2. 10. & 4. 1.

But this doctrine hath ever been slandered and opposed by Papists, Arminians, and such as they are; but let those that can see, judge whose lives are most according to the Word, they that hold with it or against it.

3. The life of faith in Sanctification.

This consists in two branches.

The first, is the soules cleaving to God in Christ our Sanctification, which is for my pardon, and peace, and assurance of glory, 1 Cor. 1. 30. *Who is made unto us sanctification.*

The second, is the soules cleaving to Christ in his promises, to change my nature, cleanse and renew my heart and life, and to *worke all our workes for us*, and be a *quickning Spirit in us*, 1 Cor. 15. 45. *I will beale their backslidings*, Hos. 14. 5. *He will subdue our iniquities*, Micah 7. 19. *Sinne shall not have dominion over you*, &c. Isa. 57. 18, 19. *I have seene his wayes and will beale him; and beale all thy diseases*, Psal. 103. 8. This was Christs prayer,
Sanctifie

Sanctifie them with thy truth, thy Word is truth; for their sakes sanctifie I my selfe, that they also might be sanctified through the truth, Joh. 17. 17. 19.

There is much unevennesse in us, it should be a great grieve unto us, that we cannot honour God no more in our conversation, & that our spirits are so much estranged from him as they are, and unto holy and divine things, which should be familiar, and more delightfull unto us. All that are the Lords have received great love from him, which should greatly ingage their hearts, to walke as becometh Saints, in a holy course and conversation, according to the Word of God, every day, and all the day long to injoy God, and obey him according to his word.

Of infirmities.

An infirmite is such a weaknesse, as when the heart is upright, yet by reason of some impediment it cannot doe the good it would, and doth the evill it would not. Infirmities are the imperfections

ctions of good actions. There is an infirmity which ariseth from some impediment which a man would faine remove but cannot. There is an infirmity that ariseth for want of growth in grace. A sin of infirmity is alwayes with griefe and sorrow, and where there is no griefe for it, it is no infirmity. It is a sin of infirmity in him who desires to be informed of it, and to be reproved for it, and to know how to leave it, when he is ashamed of it, and will not plead for it, but complaine to God against it, and is grieved & humbled for it, and useth meanes against it. There is no childe of God that is wholly free from infirmities; therefore every beleever is to live by faith in all their infirmities.

4. *The life of faith in infirmities.*

Which consists in two things.

First, It is the soule cleaving to God in Christ, that he will be to us according unto his promise, a God of love and mercy unto us for ever notwithstanding all our ommissions and commissions, excesses and defects.

Secondly,

Secondly, and that he will supply all our wants for soule or body, as if we had never sinned, according to his Covenant with Jesus Christ, and us in him, that it shall stand fast for ever with him, Psal. 89. 27, 28, 29.

For the first, If any man sin, we have an advocate with the Father, 1 Joh. 2. 1. Who forgiveth all thy iniquities, Psal. 103. 3. Whom he loveth once, he loveth to the end, Joh. 13. 1. I am the Lord, I change not, Mal. 3. 6. Jesus Christ the same, yesterday, and to day, and for ever, Heb. 13. 8. I will make an everlasting Covenant with you, even the sure mercies of David, Ilai. 53. 3. Which is confirmed by two immutable things, Oath and Covenant, &c. That wee might have strong Consolation, Heb. 6. 17, 18. Through the blood of the everlasting Covenant, Heb. 13. 20. If his children forsake my Law, and walke not in my Judgements, if they breake my Statutes, and keepe not my Commandements; then will I visit their transgressions with a rod, and their iniquitie with stripes: Nevertheless, my loving kindnesse I will not take from him, nor suffer my faithfulness to faile; my Covenant will I not breake, my mercy will

I keep for him, and my Covenant shall stand fast with him, Psal. 89. 30, 31, 32, 33, 34. They and our fathers dealt proudly, and hardened their neckes, and hearkened not to thy Commandements, and refused to obey, &c. But thou art a God ready to pardon, gracious and mercifull, and slow to anger, and of great kindnesse, and forsakest them not, Nehe. 9. 16, 17, 18, 19, 20. In our greatest falls, when the soule is subject to doubt of pardon, consider our God will abundantly pardon, &c. Isa. 55. 7, 8, 9. I am he that blot-
teth out thy transgressions for my Names sake, Isa. 43. 25. And am mighty to save, Isa. 63. 1. With the Lord is plenteous redemption, Psal. 130. 7, 8, 9. I have blotted out thy sins, returne unto mee; for I have redeemed thee, Isa. 44. 22. He knoweth our frame, and remembereth that we are but dust, Psal. 103. 14. If thou shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared, Psal. 130. 3, 4. But the mercy of the Lord is from everlasting to everlasting, upon them that feare him. As a father pitieth his children, so the Lord pitieth them that feare him, Psal. 103. 13. 17, 18. Thou art a God ready to forgive, and
plenteous

plenteous in mercy unto all them that call upon thee, Psal. 86. 5. But thou art a God ready to pardon, gracious, and mercifull, and slow to anger, and of great kindnesse, and forsakest them not, though they dealt proudly, and hardened their neckes, and hearkened not to thy Commandements, and refused to obey, Neh. 9. 16, 17. He hath not dealt with us after our sins, nor rewarded us according to our iniquities, Pl. 103. 10. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, & with his stripes we are healed, Isa. 53. 6. God hath in wisdom and love left sin in his, to keepe them humble in the sense of sinne, and that wee may know what we are, and our strength, that wee might exercise the graces of the Spirit, faith for pardon, wisdom, watchfulnesse, self-deniall, &c. which we could not doe, if wee had no sinne, and that we might long to be in heaven, where we shall enjoy a full freedome from all sinne: and that wee might love and prize Christ more, seeing we stand in such need of him to pardon and heale us, and that wee might daily depend upon Christ against it, and live upon

upon the fullness of Christ, which wee should have no need in this kinde, if we could not sinne, and that wee might not scorn nor insult over any, and that Gods power may appeare in preserving a little grace in a soule so full of sinne: and also the power of his grace in subduing so many and so strong sinnes, and that wee might admire that rich grace, that can love such as we are, and pardon our so many and great sinnes.

1. The use of this is, if it be so, first, expect not full freedom of sinne here, as some dreame.

2. Secondly, doe not sinne that grace may abound, God forbid, Rom. 6. 1, 2, 3, 8. but in obedience to God, and love to him, use all meanes against it, all thy dayes strive against it in the strength of Christ, the love of Christ will teach thee, and cause thee to doe so.

3. Thirdly, Be not over-pressed and sunk under it, but live by faith in all infirmities; say as Paul, *I glory in my infirmities*, not as they are sins, but because by them Gods power and goodnesse is the more seene, both in pardoning, and healing,
see

see Rom. 5. 20. & 6. 1, 2. 2 Cor. 12. 9. Rom. 3. 7, 8. &c. What if I should say, all the Lords are the more happy they were sinners, else how could they have been capable of mercy, and heaven, and union with God, &c. If there were not evil, it would not be knowne what is good; justice and mercy had not been known, therefore how could God be knowne? his wisdom in drawing good out of evil, nor his infinite love in sending Christ to dye, could not have been known, and man could not come to that full happinesse in Christ, if there had not been sin. Sin should not hinder our faith, it is hard to beleieve the pardon of *seventy seven finnes in a day*, yet faith is able to beleieve it, and also to keep a sinner from being perplexed in his spirits with any sinne or trouble, so as to hinder the soule from rejoycing in God *all the day long*: faith looks to Jesus Christ, his blood, intercession, and obedience, *who hath paid all our debts*, 1 Joh. 2. 1. and now wee are *not under the Law, but under grace*, Rom. 6. 15. So that the weakest beleever may say in the midst of all, my imperfections

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have

have as much of the love of God, and union with him, acceptation, reconciliation, full and perfect righteousness in Christ, to cover all my defects, as the best Saint ever had, and my state shall be as happy as any of theirs, and were it not for Christ, all their holiness could not help them, and they might cry they are unprofitable in all, and had also perished in their sinnes. *Can a man be profitable to God, Job 35.7?* Surely no; and what shall hinder me of having as much happiness and glory in heaven, as the best Saint? Oh who can expresse the sweetness that is in this doctrine of free grace to an humble soule! and it is wonderfull sweet, and it is a strong tie to God in all holiness. I know men of base spirits, unbelievers will catch at what I say, but if they doe, who can helpe it? the children must have bread, and if such dogs will snatch it, to their perill be it; as for you who love sin, so as you are not willing to part with your sinnes, that you desire to make *Leagues and Covenants with sinners, hell, and death, and the devill,* you take encouragement to sin, because God is rich in grace,

grace,&c. Oh consider, if yee have hearts, yee are those who turne the grace of God into wantonnesse, yee are still in your sinnes, yee are the dogs, touch it not, it is not for you; Christ saith, *It is not meet to cast the childrens bread to dogs*, Mat. 7. 6. A childe of God is described by a desire to feare the Name of God, Nehe. 1. 11.

1. Those that live the life of faith in infirmie, they eye Christs sanctification, and enjoy comfort in it.

2. There is a harmony between that soule, and Gods command, *Speake Lord, for thy servant heareth*, 1 Sam. 3. 10.

3. He is not offended at Christ, at any thing he requires; *Blessed is he that is not offended in me*, Mat. 11. 6. *For this is the love of God, that we keepe his Commandments, and his commandments are not grievous*, 1 Joh. 5. 3.

4. He lookes at the word of God for his rule, and his desire is wholly to be ruled by it, he will trust God, and relie upon his word.

5. He eyeth Christs strength in his promise for helpe, and by faith makes it his own, *Psal. 46. 6. Surely in the Lord have*

I righteousness and strength, Iia. 45. 24.

6. He will with courage incounter against what ever opposeth God, and contend earnestly for the faith once given to the Saints, Jude vers. 3.

7. He is sensible of good and evill, and layeth to heart his own and others sins, *Acts 20. 31.*

8. No sinne he commits doth so discourage him, and sinke him, but he can joy and rejoyce in Christ, his joy and sorrow is not legall, but evangelicall, or spirituall, and therefore may be in one Saint both at one and the same time, *1 Thes. 5.*

The second branch of this life of faith in infirmities, it is to live upon Christ in his promise, to helpe us against all our infirmities, upon such places as these.

If thou beest in deadnesse of heart, consider, *Behold my servant shall sing for joy of heart, Isai. 65. 14. In thy Name shall they rejoyce all the day, Psal. 89. 16.*

In dumbnesse, consider, *The tongue of the dumbe shall sing, &c. Isa. 35. 36. The mouth of the righteous shall speake wisdom, and his tongue talkes of judgement, Psal. 37.*

In forgetfulnesse; The Spirit shall bring all things into your remembrance, Joh. 14. 26.

When thou art in feare of want, consider, There is no want to them that feare him, Psal. 34. 9. Trust in the Lord, and doe good, and verily thou shalt be fed, Psal. 37. 3. Seeke yee first the kingdome of God, and his righteousnesse, and all things else shall be added unto you, Mat. 6. 34. Take no thought, for to morrow shall take thought for it selfe, sufficient to the day is the evill thereof. Take no thought for your life, what yee shall eate, or what yee shall drinke, nor yet for your body, what yee shall put on: is not the life more then meate, and the body then rayment? Behold the fowles of the ayre, they neither sow nor reape, nor gather into barnes, yet God feedeth them, are yee not much better then they, O yee of little faith? Which of you by taking thought can adde one cubit unto his stature? Take no thought (for after these things seek the Gentiles) your heavenly Father knoweth that yee have need of these things, Mat. 6. 25. to the end; see Rom. 8. 32. Luk. 12. 15. Cast all your care upon him, for he careth for you, be carefull for nothing; but in every

M 3 thing,

thing, let your requests be made known to God with thanksgiving, Phil. 4. 6. 1 Pet. 5. 7. Let your conversation be without covetousnesse, and be content with such things as yee have; for he hath said, I will never leave thee, nor forsake thee, Heb. 13. 5.

In thy ignorance, consider, *Wee have such an high Priest as can have compassion on the ignorant*, Heb. 5. 2. *If any want wisdom*, let him aske it of God, who gives liberally, and it shall be given him, but let him aske in faith, without wavering, Jam. 1. 5.

Having fallen into passion, to keepe thee from sinking under it, consider what the Apostles said, *Wee are also men of like passions with you*, Acts 14. 15. *Elias was a man subject to the like passions as we are*, &c. Jam. 5. 17. And so of all other infirmities; *He will heale all thy diseases*, &c. Psal. 103. 8. If wee did live in Christ by faith more, our infirmities would be lesse.

For a supply of all wants; *My God shall supply all you need*, according to his riches by Christ Jesus, Phil. 4. 6. 19. Christ is able, and will supply all our wants.

5. *The life of faith for graces, and in the exercise of them.*

To beleeve; *They shall trust in the Name of the Lord, Zeph. 3. 12. This is his Commandment, that yee should beleeve on the Name of his Sonne Iesus Christ, 1 Joh. 3. 23.*

To increase in faith; *They shall grow from faith to faith, Rom. 1. 17.*

To live by faith; *The just shall live by faith, Rom. 1. 17.*

To continue in the faith; *He that beleeves in me, though he were dead, yet shall he live, &c. Luk. 22. 32. 1 Pet. 1. 5.*

In exercise of faith; *Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusts in thee, Isa. 26. 3. Joh. 11. 25. & 7. 38, 39. He is a buckler to all them that trust in him, Psal. 18. 30. He that puts his trust in the Lord, mercy shall compassse him about, Psal. 32. 10.*

To know God; *Thou shalt know the Lord, Pro. 1. 23. They shall all know mee, Jer. 31. 33, 34.*

To love God; *Thou shalt love the Lord thy God with all thy heart, Mat. 22. 17.*

The Lord thy God will oircumcise thy heart, that thou maist love him with all thy heart and soule, Deut. 30. 6. I have declared thy Name, that thy love wherewith thou hast loved me, may be in them, Joh. 17. 26.

In loving God; He that loves me, shall be loved of my Father, and I will love him, and manifest my selfe unto him, and dwell with him, Joh. 14. 21. 23.

To seeke God; That they should seeke the Lord, Act. 17. 27. Seeke yee the Lord.

In seeking God; Blessed are all they that seeke him with their whole heart, Psal. 119. 2. The Lord hath not forsaken them that seeke him, Psal. 9. 10. Your hearts shall live that seeke him, Psal. 69. 32. They shall praise the Lord that seeke him, Psal. 22. 26. They that seeke the Lord, shall not want any good thing.

To feare God; I will put my feare in their hearts, and they shall not depart from me, Jer. 32. 39, 40. They shall feare the Lord and his goodnesse in the latter dayes, Hosea 3. 5.

*In fearing God; The Lord takes pleasure in them that feare him, Psal. 147. 11. He that feares the Lord, him shall be teach
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the way that he shall choose, Psal. 25. 12. There is no want to them that feare him, (viz. feare lest they sinne against him) Psal. 34. 9. He will blesse them that feare the Lord, both small and great, Psal. 115. 13.

To hope in God.

In hoping in God; The Lord takes pleasure in those that hope in his mercy, Ps. 147. 11. Wee are saved by hope, Rom. 8. 24. Happy is he whose hope is in the Lord, Ps. 146. 5. Be of good courage, he shall strengthen your hearts, all yee that hope in the Lord, Ps. 31. 24.

To waite on God; Waite, I say, on the Lord, and he shall strengthen thy heart, Psal. 27. 14.

In waiting on God; They shall not be ashamed that waite for me: Blessed are they that waite for him. Since the beginning of the world, men have not heard, nor perceived by the eare, neither hath the eye seene, O God, besides thee, what he hath prepared for them that waite for him, Isa. 49. 23. Isa. 30. 18. 1 Cor. 2. 9.

To delight and rejoyce in God; Thou shalt have thy delight in the Almighty: thou shalt

shalt rejoyce in God ; in thy Name shall they rejoyce all the day : our hearts shall rejoyce in him, Isa. 41. 16. Psal. 89. 16. Psal. 33. 21.

To praise God ; The living, he shall praise thee ; daily shall he be praised ; they shall praise the Lord : who so offereth mee praise, glorifieth me, Isa. 38. 19. Psal. 72. 15. Psal. 63. 3. Psal. 22. 26. Psal. 50. 23.

To injoy peace with God ; Let him take hold on my strength, that he may make peace with me, and he shall make peace with me, Isa. 27. 5.

To love the Saints ; This is his Commandement, that we should love one another, 1 Joh. 3. 23. Little children, love one another; see that yee love one another with a pure heart fervently, 1 Joh. 4. 7. 1 Pet. 2. 22. By this shall all men know, that yee be my Disciples, if yee love one another, Joh. 13. 35. 1 Joh. 3. 14.

To love enemies; Love your enemies, doe good, lend, hoping for nothing againe, and your reward shall be great, &c. Mat. 5. 43, 44. Luk. 6. 35.

To judge our selves ; They shall judge themselves worthy to be destroyed: Judge your selves, and yee shall not be judged, Ezek. 36. 31. 2 Cor. 11. 31. To

To mourne for sinning against God ;
I will poure upon them the Spirit of grace,
and they shall mourne : Your sorrow shall be
turned into joy ; Blessed are they that mourn,
(in faith) for they shall be comforted, Zech.
12. 10. Joh. 16. 20. Mat. 5. 4.

In poverty of spirit ; *To him will I look,*
saith God, that is poore, and of a contrite spi-
rit, &c. Blessed are the poore in spirit, for
theirs is the kingdome of heaven, Isa. 66. 2.
Mat. 5. 3.

In desires after Christ, &c. *Hoe every*
one that thirsteth, come yee to the waters and
drinke, if any man thirst, let him come to me
and drinke, I will give to him that is athirst
of the fountaine of water of life freely. Blessed
are they which doe hunger and thirst after
righteousnesse, for they shall be filled. A brui-
sed Reed shall be not breake, and the smoak-
ing flax shall be not quench. And if there be
a willing mind, it is accepted according to
that a man hath. By faith Abraham offered
Isaac. Of a truth, this poore widow hath cast
in more then they all. The desires of the righ-
teous shall be granted, Isa. 55. 1. Joh. 7. 37.
Rev. 21. 6. Joh. 7. 33. Mat. 5. 6. Isa. 42.
3. 2 Cor. 8. 10, 11, 12. Gen. 16, 17.
with

with Heb. 11. 27. Luk. 21. 3. Prov. 10. 24. Psal. 37. 4.

To be meeke; Seeke meeknesse: The meeke will he teach his way; and will save all the meeke of the earth; he will beautifie the meeke with salvation, Psal. 25. 9. Psal. 76. 9. Psal. 149. 4.

To be sincere; Thou Lord, requirest truth in the inward parts: Blessed are the pure in heart, for they shall see God, Psal. 51. 6. Mat. 5. 8.

To confesse our sinnes; Confesse thy sin. If we confesse our sinnes, he is faithfull and just to forgive us our sinnes, and to cleanse us from all iniquitie: If any man say, I have sinned and perverted that which is right, and it profiteth me not, he will deliver his soule from going downe into the pit, and his life shall see the light, 1 Joh. 1. 9. Job 23. 27, 28.

To forgive others; Forgive, unto seventy seven times in a day thou shalt forgive: Forgive, and yee shall be forgiven: If yee forgive men their trespasses, your heavenly Father will forgive your trespasses against him, Luk. 17. 4. Mark. 11. 25, 26. & 6. 37. Mat. 6. 14. Ephes. 4. 23.

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To be a peace-maker ; Blessed are the peace-makers ; for they shall be called the children of God, Mat. 5. 9.

To devise good ; Mercy and truth shall be to them that devise good : the liberall deviseth liberall things, Pro. 14. 22. Isa. 32. 8.

To selfe-deniall ; If any man will come after me, let him deny himselfe, Mat. 16. 15.

To watch ; But let us watch and be sober : blessed are those servants, whom the Lord when he cometh, shall find watching : blessed is he that watcheth, Mat. 13. 37. 1 Thes. 5. 6. Rev. 16. 15. Luk. 22. 37. Mat. 24. 47.

To be patient ; Be yee also patient : in your patience possesse your soules, James 5. 8. Luk. 21. 9. After he had patiently indured, he obtained the promises, Heb. 6. 15.

To be contented ; Be content with those things yee have, Heb. 13. 5.

To resist the Devill ; Resist the devill, and he will fly from you, Jam. 5. 4.

To resist sin ; Sin shall not have dominion over you, Rom. 6. 14.

Not to be afraid of the world ; Tee are of God, little children, and have overcome them ; and greater is he that is in you, then he that is in the world, Joh. 16. 33. see 1 Joh. 4. 4.

To

To subdue the flesh ; If yee mortifie the deeds of the flesh by the Spirit, yee shall live, Rom. 8. 13. Live to the glory of God, and your own, and the Saints comfort.

To be mercifull ; Be yee mercifull as your heavenly Father is mercifull : Blessed are the mercifull, for they shall obtaine mercy, Mat. 5. 7. Jam. 2. 13.

To give to the poore ; See that yee abound in this grace also. Cast thy bread upon the waters, and after many dayes thou shalt find it. He that gives to the poore shall not lacke : Blessed is he that considereth the poore , the Lord will deliver him in the time of trouble ; the Lord will preserve and keepe him alive, and he shall be blessed upon the earth ; thou wilt not deliver him unto the will of his enemies ; the Lord will strengthen him upon the bed of languishing ; thou wilt make all his bed in his sicknesse, Eccl. 11. 1. Pro. 28. 17. Psal. 41. 1, 2, 3.

To give chearfully ; God loves a chearfull giver, 2 Cor. 9. 7.

To give bountiffully ; He that soweth bountiffully, shall reap bountiffully ; The liberall soule shall be made fat, and he that watereth , shall be watered himselfe : If thou draw

draw out thy soule to the hungry, and satisfie the afflicted soule, then shall thy light rise, &c. 2 Cor. 9. 6. Prov. 11. 25. Isa. 48. 10, 11. Who so shall give a cup of cold water in the Name of a Disciple (because he belongs to Christ) verily, I say unto you, he shall not lose his reward (in heaven) Mat. 10. 42. Mark. 9. 41.

6. The life of faith in the use of meanes.

It is the soules cleaving to God in Christ for a blessing upon his Ordinances, or the meanes he hath appointed, that we may receive strength from them, and profit by them. The way of the Lord is strength to the upright, Pro. 9. 29. I am the Lord that teacheth thee to profit, Isa. 48. 17.

Faith beleeves God will blesse his own meanes, seeing he hath appointed them all to this end, therefore all must needs be effectuell. So it is the duty of a beleever to use all constantly, closely, wisely; despise not them, because they seem weak and silly to flesh and blood; know by their use (under God) a holy life is preserved, and observe how thou thriveest by them:

them: use all, *if by any meanes* thy wants may be supplied, *Phil. 3. 11.* And honour not any of them, as to exclude or sleight another. Some there be that are guiltie herein, men onely prise that themselves like. But oh yee sonnes and daughters of God, love yee and use yee all Gods meanes, they are all for his glory, and thy good; let not any of them be a stranger to thee, the neglect of one may hinder the fruit of another: the command is to all the Lords to use all, and if we be weake in the use of meanes, what should we be if wee used them not? let not the difficultie of any dismay thee, consider seriously the soveraigntie of God in all his commands, and what obedience to God meanes, and what God requires, for matter, manner, measure, time, and end.

To pray; consider such places as these. *Pray continually. I will powre upon them the Spirit of grace and supplication: Aske and ye shall have: If yee which are evill, know how to give good gifts unto your children, how much more shall your heavenly Father, give the holy Spirit to those that aske him? And all things whatsoever yee shall aske in prayer beleeving*

believing yee shall receive. What things soever yee desire when yee pray, believe that yee receive them, and yee shall receive them. Verily I say unto you, whatsoever yee shall aske the Father in my Name, he will give it you : And it shall come to passe before they call I will answer, and while they yet speake, I will beare, 1 Thef. 5. Zech. 12. 10. Mat. 7. 7, 8, 9, 11. Luk. 11. 13. Mat. 21. 22. Mark. 11. 24. Mat. 16. 23. Ma. 65. 24

To read the word ; Give attendance to reading : Behold, I will powre out my Spirit upon you, and make knowne my words unto you, 1 Tim. 4. 13. Rev. 1. 3. Pro. 1. 23.

To meditate, Thou shalt meditate therein day and night. Blessed is the man that meditateth on thy Law day and night : My meditation of him shall be sweet : the meditation of my heart shall be of understanding, Josh. 1. 8. 1 Tim. 4. 15. Psal. 1. 1, 2. Psal. 104. 34. Psal. 49. 3.

To holy conference ; The mouth of the righteous speakes wisdom : the lips of the wise disperse knowledge : my words shall not depart out of thy mouth : they that feared the Lord, spake oft one to another, &c. They that love it shall eate the fruis thereof, Prov. 15.

17. Pro. 18. 21. Mala. 3. 16. Psa. 37. 30.
Psa. 71. 24. Ha. 59. 21.

To heare Christ and his Ministers;
Blessed is the man that beares me, watching
daily at my gates: Heare and your soules shall
live, Pro. 8. 34. Ha. 55. 3.

To be baptized; See here is water, what
doth hinder me to be baptized? and Philip
said, If thou beleevest with all thy heart,
thou maiest; and they went both downe into
the water, and he baptized him, Act. 8. 36,
37, 38. He that beleeves and is baptized,
shall be saved, Mark. 16. 16.

For Saints to receive the Lords Sup-
per; Doe this in remembrance of me; it was
given for you; Take; eate, this is my body;
Luk. 22. 19. Joh. 6. 58.

To be prepared for duties; Thou wilt
prepare their hearts: If thou prepare thy
heart, &c. Psa. 10. 17. Job 11. 13, 14, 15.

To obey God; At some as they heare of
me, they shall obey me, Ezek. 36. 27.

To be fruitful in season; His lease shall
be green, and he shall not cease from yielding
fruit; he shall bring forth his fruit in season,
his lease shall not wither, Jer. 17. 8. Psa. 1.
233.

For abide to obey God; The righteous also shall hold on his way, and he shall be stronger and stronger: they goe from strength to strength every one of them; Surely shall one say, In the Lord have I righteousness and strength, my God shall be my strength: I will goe in the strength of the Lord: he gives power to the faint, and to them that have no might he increaseth strength: They that wait upon the Lord, shall renew their strength, they shall mount up with wings, as Eagles, they shall run, and not be weary, and shall walke, and not be faint. I can doe all things through Christ that strengtheneth me. God gives strength and power to his people, blessed be God, Job 17. 9. Psal. 84. 7. Isa. 45. 24. Isa. 49. 5. Isa. 40. 29, 30, 31. Phil. 4. 13. Psal. 68. 35.

In all temptations; That it shall not be above that wee are able to beare, and for a good issue out of all temptations. There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that yee are able, but will with the temptation also make a way to escape, that yee may be able to beare it, 1 Cor. 10. 13. Jam. 1. 12. Rom. 6. 20.

To know the truth ; He that will doe his will, he shall know whether the doctrine be of God, or no : The Spirit of truth will guide you into all truth : The meeke will be teach his way : He that feareth the Lord, will be teach in the way he shall choose, Joh. 7. 17. Joh. 16. 13. Psal. 25. 9. 12.

For direction in all our wayes ; I will direct all his wayes ; I will instruct thee, and teach thee in the way that thou shalt goe. I will guide thee with my eye : For this God is our God for ever and ever, and he will be our guide, even untill death, Isa. 45. 13. Psal. 32. 8. Psal. 48. 14.

To reprove others ; Thou shalt not hate thy brother in thy heart ; thou shalt in any wise rebuke him, and not suffer sin upon him. He that rebuketh a man, afterwards shall find more favour then he that flattereth with his tongue : The feare of man bringeth a snare, but to them that rebuke him shall be delight, and a good blessing shall come upon them, Levie. 19. 17. Pro. 28. 23. Pro. 29. 25. Pro. 24. 25.

To correct children, &c. The rod and reproofe give wisdom, but a childe left to himselfe bringeth his mother to shame ; but if thou

*thou beatest him with the rod, he shall not
dye; thou shalt beat him with the rod, Pro.
25. 15. Pro. 29. 15. Pro. 23. 13, 14.*

*For husbands to love their wives; Hus-
bands love your wives, Ephes. 5. 25, 28, 33.*

*For wives to obey their husbands; Wives
obey your husbands in every thing (lawfull)
Ephes. 5. 24.*

*For children to obey their parents;
Children obey your parents in the Lord, E-
phes. 6. 1, 2.*

*For servants to obey their Masters;
Servants be obedient to those that are your
Masters, Ephes. 6. 5, 6, 7.*

*To obey Gods commands; In keeping
them there is great reward, Psal. 19. 11.
Blessed are they that do his commandments,
Psal. 19. 11. Prov. 37. 27. Rev. 20. 6.
Rev. 22. 14.*

*To leave false worship; See 2 Cor. 6.
16, 17, 18.*

*To dwell in Sion, and to enjoy the
priviledges thereof; The ransomed of the
Lord shall come to Sion with joy; I will take
one of a Citie, and two of a family, and bring
them to Sion; They that love his Name shall
dwell therein, Isa. 35. 10. Jer. 3. 14. Psal. 69.*

To be fruitfull there ; Those that are planted in the house of God, shall flourish in the Courts of our God, and bring forth fruit in old age, and be fat and flourishing : All that see them shall acknowledge them, that they are the seed of them which the Lord hath blessed : They goe from strength to strength every one of them in Zion, &c. Ps. 92. 13, 14. Isa. 61. 9. & 62. 12. Psal. 84. 7.

That God is present there ; He dwells in his Church ; He walkes in the midst of the seven golden Candlestickes : Thou that dwellest in the gardens, Rev. 2. 1. with Rev. 1. 10. Song 5. 1. & 6. 2. & 8. 13.

For the acceptation of their services there ; see Song 5. 1. with Deut. 12. 5, 6, 7.

For his blessing there ; The Lord shall blesse thee out of Zion ; I will abundantly blesse her provision ; they shall be abundantly satisfied with the fatnesse of thy house : blessed are they that dwell in thy house, for they shall be still praising thee, Psal. 131. 15. Psal. 36. 8. Psal. 84. 4.

For protection there ; Thou shalt hide me in the time of trouble, in the secrets of thy Tabernacle, Psal. 27. 4, 5.

For Saints to agree in the truth ; I will give

The life of faith in the use of means.

give them one heart, and one way, Jer. 32.
39.

To have joy and gladnesse there; The Lord shall comfort Sion, and joy and gladnesse shall be found therein, thanksgiving and the noyse of melody, Isai. 51. 3.

In reproaches for Christ; Blessed are yee when men revile you for my sake falsely, rejoyce and be glad, and leape for joy; for behold, great is your reward in heaven: in like manner did they revile the Prophets, &c. Luk. 6. 22, 23. 1 Pet. 1. 14.

In persecution for Christ; All that will live godly in Christ Jesus, shall suffer persecution; Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of Heaven; If we suffer with him, we shall also reigne with him, 2 Tim. 3. 12. Mat. 5. 10. 2 Tim. 2. 12. Rom. 8. 18.

In losses for Christ; He that forsakes house, or brethren, or father, or mother, or house or lands, he shall receive a hundredfold here, and in the world to come eternall life, Mark. 10. 29. 30. Mat. 19. 28, 29.

In imprisonment for Christ; The Devil shall cast some of you into prison, that yee may be tryed, &c. Rev. 2. 10.

In death for Christ; He that loseth his life for my sake, shall finde it: Be thou faithfull unto death, and I will give thee a crowne of life, Mat. 10. 39. Rev. 21. 7. Rev. 2. 10.

For the calling of the Jewes; See Isa. 60. 2, 3, 4, 5, &c.

For the destruction of Antichrist, and all the enemies of the sonnes of Sion; See Rev. 17. 16. & 18. 8. 21. &c.

7. The life of faith concerning protection from dangers, and for a supply of all wants.

For protection; He shall give his Angels charge over thee: The Lord is thy keeper: I will preserve thee, and keepe thee: He withdraweth not his eyes from the righteous: There shall not a haire of your heads perish, Psal. 91. 11. Psal. 121. 8. Isa. 49. 8. Job 36. 7. Luk. 21. 18. Christ prayed, holy Father, I pray thee keepe them from evil, Joh. 17. 15.

To be delivered from the wicked; The Lord shall helpe them, and deliver them from the wicked, and save them, because they trust in him, 2 Thes. 3. 2, 3. Psal. 34. 40.

To be delivered from the harlot; Who

so pleaseth God, shall escape from her, Eccle. 7. 26.

To be delivered from unreasonable creatures ; The beast of the field shall be at peace with thee : Thou shalt be at league with the stones of the field, Pro. 5. 23.

If in warre ; He shall redeeme thee from the power of the sword, Job 5. 20.

If in famine ; In famine he shall redeeme thee from dearth, Job 5. 20.

To finde pitie in captivitie ; He made them also to be pitied of those that carried them captives, Psal. 106. 46.

If in water ; When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee, &c. Isa. 43. 2.

If in fire ; When thou walkest through the fire, thou shalt not be burnt, nor shall the flame kindle upon thee, Isa. 43. 2.

If in sicknesse ; The Lord will strengthen thee upon the bed of languishing ; Thou wilt make all his bed in his sicknesse, and heale all thy diseases, Psal. 41. 3. Psal. 103. 3. Exod. 23. 25.

To be preserved from all evill ; He shall deliver thee in six troubles, yea, in seven there all

Shall no evill touch thee : He shall preserve thee from all evill, Job 5. 19. 2 Theſ. 3. 3.

Pſal. 121. 7. *mod. h. v. i. b. d. o. l.*

For clothing ; Take no thought for your body, what ye ſhall put on, Is not the body more then rayment ? For your heavenly Father knoweth ye have need of theſe things : Why take ye thought for rayment ? Conſider the Lilies, &c. Shall he not much more cloth you, O yee of little faith, Mat. 6. 25. See Rſal. 37. 16. Mat. 6. 28. 30. 38.

For food in famine ; Truſt in the Lord, and verily thou ſhalt be fed : Bread ſhall be given him, his waters ſhall be ſure, Pſa. 37. 3. Iſa. 35. 16. In the dayes of famine they ſhall be ſatisfied, Iſa. 37. 19.

For dwelling ; He ſhall dwell on high, Iſa. 33. 17.

To be hid in a time of danger ; Set a marke upon their foreheads, &c. In that day it ſhall be ſaid to Jeruſalem, Feare thou not, and to Sion, &c. The Lord thy God in the middeſt of thee is mightie, he will ſave, &c. Zeph. 3. 16. 17.

God will remember his ; Thou ſhalt not be forgotten by me, Iſa. 44. 21. *mod. h. v. i. b. d. o. l.*

For ſuccell of our labour ; What ſoever he

he doth shall prosper : Thou shalt eat of the labour of thy hands : They shall not build, and another inhabit, they shall not plant, and not eat; They shall not labour in vaine, &c. For they are the seed of the blessed of the Lord, &c. Psal. 1. 3. Psal. 128. 2. Pro. 12. 11. 14. Isa. 65. 22.

If thou be falsely accused; consider, He shall bring forth thy righteousness as the light, &c. Psal. 37. 6.

For a good name; consider, Pro. 10. 7. Zeph. 3. 20. Isa. 56. 5. Psal. 111. 6.

For children; Thy wife shall be a fruitful vine; Thou shalt see thy childrens children, Psal. 121. 3. 6.

For sleepe; So he giveth his beloved sleepe: Thy sleepe shall be sweet, Psal. 127. 2. Pro. 3. 24. Job 11. 19. Zeph. 3. 18.

For a supply of all we need; My God shall supply all your needs, Phil. 4. 9. 6.

If in prosperitie; consider Jer. 29. 5. 6. These things ye may have, and use them while they last, and while God sees good we shall not meet with any change, but change or no change; God will never change, but be to us ever the same, Heb. 13. 5. 6.

8. The life of faith in adversitie.

Which is for the soule to submit to God, and to be contented to be in a hard or low condition, if God so order it, and to be fitted to say, as Jesus Christ did; *The cup which my Father hath given me, shall I not drinke it?* Joh. 18. 11. see Phil. 4. 11, 12. And as Jesus Christ had not any trouble, nor not an houre sooner then God predestinated, Job. 8. 26. so ought we to beleeve, that all trouble of what kinde soever, shall not, nor cannot come unto us, untill the Lord see fit to send it, and that as Christ did passe through all, so certainly we shall, and that quickly, Job. 7. 30. Job. 16. 33.

In every affliction and crosse that comes upon thee, beleve and say, it may be the Lord will doe me good by this crosse, Rom. 8. 28. it is appointed of my Father for my good, I stand in need of it; if need be yee are in heavinesse for a season, 1 Pet. 1. 6. And while it continues with me, the Lord will be both light, peace, and strength unto me, untill the time come
(which

(which cannot be long) that afflictions, crosses, and troubles, shall be no more, when I shall rest from all labour, paine and sorrow.

That God will be with his in trouble; I will be with him in trouble: The Lord will be a refuge to his in time of trouble, Psal. 91. 15. Psal. 9. 9. Psal. 37. 39.

That the trouble shall not be above our strength; I will correct thee in measure, Jer. 30. 11. see 1 Cor. 10. 13.

To gaine by afflictions; God afflicts us for our profit, that we might be partakers of his holinesse, Heb. 12. 11. &c. see Job 13. 23.

For deliverance out of trouble, &c. Many are the troubles of the righteous, but the Lord delivers them out of them all, Joh. 5. 19. Psal. 19. 17. Psal. 50. 15.

For speedy deliverance; My salvation shall not tarry, Isa. 46. 13.

9. Every day to live the life of faith
concerning the time past.

Which is to consider and call to remembrance, and to see God in his dealings to
us,

us, ours, and others, both for soule and body; *I have considered the dayes of old, and the yeares of ancient time*, Psal. 77. 5. This is to injoy time past, as present. *David* made this a part of his meditation; oh how sweet is it to muse of Gods mercies unto us from our birth; that I should be borne of such as feared God, and so injoy better education then others, or else that I should be borne of haters of God, and instead of good education had bad, and was brought up in ignorance and prophanenesse, and how I have been tempted to desperate finnes, or healed those breaches, & how strangely God brought us to better places unexpected or undeserved, and how neere (and often) we have been to be cut off by death, by sicknesse, casualties, desperate practices by others, and by our selves, and how great bondage we have been in by sinne, being filled with despaire, terror, and wrath, *without hope of ever being pardoned*, Ephes. 2. 12, 13. and yet for God to fill my soule with joy & peace in beleiving, *Rom. 5. 1.* and in how great bondage I was unto sinne, not able to restraine my selfe, and out of hope of
 ever

ever having strength against such strong
lusts, and yet God hath subdued them.
Oh great change! and also how we were
convicted of our state of death we are in
by nature, and by what meanes. But if we
had been borne in *India*, or *Turkey*, or
Rome, we should either have never heard
of a *Jesus*, or seeme no light, or to no
purpose. Also how God hath preserved
us in *Babylon*, and brought us out of it
(if thou beest so) and preserved us from
the errors of the wicked rotten tenets, as
Pelagianisme his free will and power by
nature, *Arminianisme* with his free will
so by grace, as he may choöse whether he
will be saved or no, and so under pre-
tence of enlarging Gods grace, robs him
of all, to grace himselfe in his indeavours,
and sets the crowne upon his own head.
So some deny the Morall Law and word
of God to be a Rule to them to walk by,
and so are lawlesse; (and where there is no
Law, there can be no transgression) and now
are the last times, in which iniquitie and
abominable errors doe abound (and shall
more abound; that which God hath said
shall be, must be, no man nor men can
hinder.

hinder it) some denies Election and originall sinne, &c. the Lord in mercy open their eyes, I was once wrapped up and sunke in Arminianisme, and had so continued, but the Lord in mercy pulled me out. Oh how sweet should that love be to us, which keepes us from these errors, or brings us out of them ! and the Lord will in his time be full Redemption to all his.

Also consider how we have been freed from many sorrows and sicknesses, which others indure, having little or no rest day or night : and what meanes we enjoy for our soules, which others want, (and it may be never heard of) and blesteth them unto us.

Also in what straits wee have been in, & how the Lord hath helped us in them, and delivered us from them : and how God hath provided, and doth provide for us, meanes of living, friends and comforts, strangely and unexpected, and how strangely God hath given us good wives or husbands, or so orders it that bad ones send us to God, or weanes us from the world; &c. These mercies with a thousand

And more to us and ours, requires our meditation, to strengthen our faith, and to encrease our hearts to God exceedingly, and to be more enlarged in thankfulness, and to sucke sweetnesse in the remembrance of such experiences. Mercies forgot, are as nothing to us, and wee cannot be thankfull to God for them, though they were never so many or great, *Who so is wise, and will observe these things, shall understand the loving kindnesse of the Lord,* Psal. 107. 43.

10. *Every day to live the life of faith in Glorification.*

Which is to behold the rest, peace, glory and happinesse, &c. in heaven which is provided for us, and also to beleve that God will give us after this life all these things with himselfe, which he hath promised us in his word; see *Acts* 20. 23. *Acts* 26. 18. *1 Pet.* 1. 4.

For the resurrection of my body; *He that beleeves in me, I will raise him up at the last day,* Joh. 6. 40.

To have a spirituall body; *It is sown*

a naturall body, it is raised a spirituall body, 1 Cor. 15. 44. Our bodies shall be more glorious then the Sun in the firmament, because that is but a naturall body.

To have a powerfull body; It is raised in power, 1 Cor. 15. 43.

To have a glorified body, and like Christs; It is raised in glory, 1 Cor. 15. 43, 44. Who shall change our vile body, that it may be fashioned like unto his glorious body, Phil. 3. 21.

To have fulnesse of knowledge; And to know the love of Christ, which passeth knowledge, and be filled with the fulnesse of God, Ephes. 3. 19. And know even as I am known, 1 Cor. 13. 12.

To have fulnesse of joy and pleasures; In thy presence is fulnesse of joy, and at thy right hand are pleasures for evermore, Ps. 16. 11. Joy inward, pure, spirituall, full in heaven, wee shall have no misery, no hunger, cold, nakednesse, paine, griefe, wearinesse, but rest, 2 Thes. 1. 7.

To have Rest; I shall have rest (2 Thes. 1. 7.) without labour. In this Rest, tranquillity; in this tranquillity, contentment; in this contentment, joy; in this joy, varietie;

rictie ; in this varietie, securitie ; in this securitie, eternitie.

To have life; *We shall also live with him,* 2 Tim. 2. 11. *Your life is hid with Christ in God,* Col. 3. 3. *When Christ who is our life shall appeare,* Col. 3. 4

To have everlasting life ; *Who shall receive life everlasting in the world to come,* Luk. 18. 30. Mat. 19. 29. Joh. 4. 40. Then shall I never die, nor end, being for continuance eternall.

To injoy the presence of God with Saints and Angels ; *When Christ our life shall appeare, then shall we appeare with him in glory,* Col. 3. 4. *Father, I will that they which thou hast given me, be with me where I am,* Joh. 17. 24.

To see the Lord as he is ; *Beloved, now are we the sonnes of God, and it doth not appeare what we shall be, but we know when we shall appeare, we shall be like him, for we shall see him as he is,* 1 Joh. 3. 2. Then shall we see him face to face, 1 Cor. 13. 12.

To behold his glory ; *That they may behold my glory,* Joh. 17. 24. Sight is higher then presence.

To be transformed into glory ; *We are*
O 2 *changed*

changed into the same image from glory to glory, 2 Cor. 3. 18. This shall be more full in glory; Then shall wee appeare with him in glory, Col. 3. 4.

To have full communion with God; Wee shall be filled with the fulnesse of God, Ephes. 3. 19. Union is higher then sight, communion is higher then union, as it flowes from it, full communion is more; we shall have as much as we shall desire, wee shall be filled with it, wee shall injoy the quintessence of all sweetnesse, fulnesse, goodnesse in God, and shall be raised, inflamed, and ravished with him, and be wholly taken up with admiring and praising him, without any intermission or wearinesse; this is our greatest good and blessednesse, and the end of our being.

To be for ever with the Lord; So shall wee be ever with the Lord, 1 Thes. 4. 17. Eternall communion with God. As it is written; Eye hath not seene, nor eare heard, neither hath entred into the heart of man, the things which God hath prepared for them that love him, 1 Cor. 2. 9. It transcends the utmost expectation of the most enlarged heart; Wherefore comfort one another with

The life of faith in glorification.

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~~with these words,~~ verſ. 18. Faith beleeveth
the promiſes of glory, and ſo lives com-
fortably in expectation of fruition, when
faith ſhall and in viſion, our eternall
joyes draws on apace; in the meane time,
lay hold on eternall life, let faith beleewe
it, and hope expect it, and patience waite
for it, to make this life tolerable, bepa-
tient, indure all, it will not be long ere
glory come and continue for ever; for
~~this cauſe we faint not,~~ 2 Cor. 4. He that
lives by faith in glorification, lives a ſweet
comfortable life in Chriſt his righteous-
neſſe, and is fruitfull, ſincere, and con-
tent.

Laſtly, To dye by faith.

Which is to reſigne up our ſoules to
God, believing death ſhall be a paſſage
to glory; *When Chriſt who is my life ſhall
appeare, then ſhall I appeare with him in
glory,* Col. 3. 4. *Theſe all dyed in faith,*
Heb. 11. 13. *The righteous hath hope in his
death,* Pro. 14. 32. *Bleſſed are the dead
that dye in the Lord; for they reſt from their
labours, and their workes follow them,* Rev.
14. 13. *When I awake I ſhall be ſatisfied in*


thy likeness, Psal. 17. 15. Why should I
 feare that I would not escape? what hurt
 will it be to me to enter into glory? I
 cannot have my happinesse, unlesse I goe
 unto it.



T H E

THE
SAINTS DAILY DUTY
AND DESIRE.

*The severall Branches of the Saints
daily duty and desire to walke
with God every day.*

1.  Hen I awake, to thinke
on GOD, and to be
thankfull to him for
rest, and sleepe, and pre-
servation, from sin, Sa-
tan, and dangers, satisfying my soule
with the Lord, craving his strength to
walke with him all the day long, reve-
rently and seriously to minde him and
obey him.

When I awake I am still with thee, Ps. 139.

18.

*I shall be satisfied when I awake with thy
likenesse, Psal. 17. 15. see Act. 11. 23.*

*Commune with your heart upon your bed,
and be still, Psal. 4. 4.*

The Saints daily duty and desire.

It is good to season, strengthen, and perfume our spirits (if time will permit) with some sweet thoughts of God, as that *Jesus Christ is the same yesterday, and to day, and for ever*, Heb. 13. 8. He is not changed. Here is strong consolation in this sweet meditation, *My meditation of him shall be sweet*, Psal. 104. 34. *It is good for me to draw neere to God*, Psal. 73. 28. To make him the object and end of all my actions. O that my understanding had a more full, cleare, and glorious sight of him, and a more perfect, inward, eternall, and full communion with him, then should my will and affections be more satisfied and more inflamed with unwearied desires, high and restless aspirations after fresh additions of inercourses and communion with him. The sight of God to a Saint is glorious, and the knowledge and often meditation of him will raise and enlarge the soule: Every child of God hath in him an earnest desire to have communion with him, to enjoy his blessed presence, and to see his glory. *As the Hart panteth after the water brookes, so panteth my soule after thee, O God. My soule thirsteth for*

for God, when shall I come and appeare before him? Psal. 42, 1, 2. Nor will a seldome communion satisfie them, it must be frequent and full: it is a contempt of God to be willing to live without him; and so much he enjoys God as he seriously minds him, and so much as wee desire God, we follow after God, for desire is the soules following of God; and as God draweth we follow, Song 1. 4. Unless the Lord fix and fasten the heart upon himselfe, it will be fixed on things below, and wander after vanities, and fill both head and heart with them: he that knoweth what it is to enjoy God, is sensible of the want of him, and thinkes he can never have enough of him, his soule will faint for him, because nothing lesse then God can content him, Psal. 119. 81, 82. Jer. 14. 8, Psal. 13. 1. Exod. 33. 13, 14, 15. 18. So the soule lives where it loves, and where it loves, it lives, and there is nothing more active and stronger then love; for love is as strong as death, she coalesceth as coales of fire, which hath a most vehement flame, Song 8. 6, 7.

22 Live by faith. Every day to live by faith, (in all estates and conditions) the communion the soule hath with God is by faith, in justification, in sanctification, in infirmities, in graces, in meanes using, in duties, and for a supply of all wants, every day to live the life of faith in glorification.

23 Watch heart. That every day I watch my heart, to keepe it continually still, cleane, spirituall, content, and that I observe warily the first and secret motions of my heart, least I be unawares catched and insnared in sinne, and that I doe not receive any thing without it be warranted in the word of God.

24 Keepe thy heart with all diligence, for out of it are the issues of life, Pro. 23. 17. Thy heart is deceitfully, take heed of it, & consider Jer. 17. 9. Heb. 3. 12. Luk. 6. 45. If wee cease to watch our hearts, they quickly become vaine. Consider how it was with David, 2 Sam. 12. 9. and Peter, Mat. 26. 72. your experience might teach us, that our hearts are worse then wee tooke them to be, when wee are crossed or tempted, wee

shew

shew what metall wee are made of: the best have cause enough to looke to themselves; if one sinfull thought be admitted concerning the sweetnesse and pleasure of sinne, the will is ready enough to accept the motion, consent, forecast the accomplishment, the affections adde heat and strength, the heart travels with iniquitie, and in time by opportunitie sin is brought forth: and delight and custome wraps a man up in sinne, that he cannot get out; such carelesnesse may cost deare, though the Elect shall misse hell; *Lord, hold up my goings in thy paths, that my footsteps slip not, Psal. 17. 5. Hold thou me up, and I shall be safe; and I will have respect unto thy Statutes continually, Psal. 119.*

117. *4. Watch thoughts.* Every day to watch that my thoughts be holy or lawfull, and seasonable, to ranke, order, and confine them within an holy compasse, that I may gaze and meditate on God, his unmeasurable goodnesse, greatnesse, beautie, glory, and to bring under and destroy every wicked and vaine thought and desire, &c.

It is no burden to fix our minds and thoughts on things above, where our life, and joy, and treasure is; *Where your treasure is, there will your hearts be also.* The more wisdom leads us on high, the more is our joy, and the more we avoid the snares below, and the more wee enjoy God in the invisible workings, intentions, desires, elevations of heart, with thoughts of sweetest raptures, in which is peace, joy, triumph, searching into the mysteries of grace, in which is light, is truth in its cleanness, pureness, fulness, in gazing upon the most glorious object, admiring God in his infinite attributes, to contemplate on Gods boundlesse mercy in Christ; Such as are exercised herein, in joy great sweetnesse and delight, they see and say, as David, *How precious are thy thoughts to me, O God, &c. Psal. 139. 17.* Such thoughts raise the heart, and make it spirituall, joyfull, and thankfull, willing and serious in all duties, and holy services.

5. Hearken unto conscience. Every day to watch and hearken to the noyse of conscience, that I may prize the peace of it,

it, indeavour to informe it, and to doe nothing that shall offend it: *And herein* don I exercise my selfe, to have alwayes a conscience void of offence towards God, and towards man, Acts 24. 16. Holding the mystery of faith in a pure conscience, 1 Tim. 3. 9.

6. Watch affections. Every day to watch that my affections be set right, and that they move not without or contrary to my judgement, and that they be set upon right objects, and that they soure not too high, nor descend too low, but according as the object deserves; meanly affecting meane things, and not affecting corrupt reason, as passion, &c. That my delight be not set immoderately upon any earthly things, though never so excellent, desirable, or amiable, and so to injoy them, as expecting every day or houre to lose them.

Set your affections on things above, Col. 3. 1. 5. Affections are the pulser of the soule, and shew the state of it; the affections are the motions of the will, and the will is the principall seate of grace;
grace

grace hath its birth in the understanding,
 but her seate is more principally in the
 will actually and formally, therefore the
 will is much to be observed in its tem-
 pers, inclinations, motions, which are the
 affections of the soule: all affections may
 be comprehended in love and hatred; the
 first comprehends desire, delight, joy,
 hope, these are the acts of love, and these
 are chiefly to be given to God, wee must
 make him our trust, love, joy, delight,
 and our all in all, esteeme and affect all
 things else under him and for him; he is
 all sufficient, therefore we may well con-
 tent our selves with him, and to love him
 dearly, then are the affections set right,
when with God wee are sicke of love, Song 2.
5. Forsake not God, who is a living foun-
taine, for broken Cisternes, Jer. 2. Love is
 the sweetest affection, it's pity it should be
 spent and lost upon vanities. And when
 we set our affections strongly on things
 below, it's a mercy for God to take them
 from us, to teach us and cause us to take
 more delight in God himselve, and those
 true, unspeakeable, and everlasting de-
 lights, prepared for the Saints with him-
 selfe.

selfe. Surely wee have cause to lament, that we are so ready to set our affections on things below, that they are so strong and unruly, and so hardly subdued, that it is not an easie thing to master our wills and appetites, they so rage and doe so vehemently after vanities: *vanitie of vanities, all is vanitie*, Eccl. 1. 2.

7. Watch time. That every day I watch and endeavour to redeeme time, because it is precious, to improve it, to know truth, to enjoy and obey God, and to serve others in love, *redeeming the time because the dayes are evil*, Eph. 5. 16.

Also our time is short, it's but as a thought, a shadow, a dreame, a span long, it is our duty and wisdom to preserve and redeeme time for every purpose and action. *Paul improves his time, by the space of three yeares I ceased not to warne every one night and day with teares*, &c. Act. 20. 31. Yet we lose many houres needlessly, in sleeping, in trifling, in idle visits, &c. In which time good might have been done to many.

8. Watch senses. Every day to watch the windows of my soule, my senses, as
 cares,

ears, eyes, from unlawfull objects, and lawfull, when I perceive they would suck evil from them; and shutting my eyes and ears, if need be.

He shall dwell on high, &c. that stoppeth his ears from hearing of blood, that shutteth his eyes from seeing of evil, Isa. 33. 15, 16.

Thus we are commanded, to take heed, watch, and pray, Mark. 13. 33. so take heed what ye hear. It was Davids desire to God, Turn away mine eyes from beholding unrighteousness, Psalm 119. 37. Job saw a necessity to make a Covenant with his eyes, Job 31. 1. For Satan is ready to convey much evil insensibly through these flood-gates of sin; bad discourse inflames lust; Davids bowing eye caused him to fall foully, and procured him much vexation and griefe; who could have thought an idle glance could occasion so much mischief? Expect no better fruit in suffering your hearts to run after your eyes; fancy will take fire before we be aware; but a fool will take no warning, he will have his eyes in every corner of the earth, Prov. 17. 24. he must and will hearken unto a tale-bearer,

Prov. 25. 23. And so he hath his heart filled with anger and revenge, but when he is wiser, he will cry out with shame and griefe, *that all is vanitie and vexation of spirit*, as *Eccles. 1. 2.*

• 9. In outward things. Every day to watch to make some good use, and draw instruction from the creatures and passages of Gods providence, so to mind heavenly things by naturall.

So did Christ upon mentioning of bread, *Mat. 16.*

These things below make themselves wings, and fly away; but fly thee, by them, from them, before them.

10. Watch in lawfull things. Every day to watch narrowly with care and heedfulnesse in the use and injoyment of things lawfull, *viz.* meat, drinke, sleepe, apparell, marriage, visitations, and recreations, &c.

Our nature is prone to excesse herein, and we oft sinne more, and are in greater danger, by lawfull things, then by unlawfull, because wee feare grosser evils more then we do the secret insinarements that attend lawfull things, so that many

are deceived, and insnared, and insensibly drawne into many excesses, before we be aware, to the dishonour of God, & griefe of our selves, and others; *the fooles minde was all for his ease and his belly, meate and drinke,* Luk. 12. 19.

11. Watch in things indifferent. Every day to watch that I use not indifferent things securely and carelesly, but to have regard to others weaknesse, indeavouring that my actions be such as I may defend with a good conscience.

All things are pure, but it is not lawfull to doe things with offence, it is good neither to eate flesh, nor drinke wine, nor do any thing whereby thy brother stumbleth, or is offended, or made weake, Rom. 14. 21, 22.

These words doe prove that wee ought to forbear the doing of that which is in it selfe lawfull (if it can be omitted without sin) in case another is not perswaded of the lawfulnessse of it, and so is offended at it: I grant he takes offence when none is given, for if I doe that which is lawfull, I give no offence; therefore in being offended it is his fault and weaknesse, yet if I know he is offended with it, and yet shall

shall do it, & he therewith is grieved, &c. I in so doing sin against God and him; though otherwise I might doe it, yet in this case it is condemned in the Word, and it cannot defend it with a good conscience.

12. Watch against sinne. Every day to take heed and watch against every sin, and that I defend no sinne in my selfe, nor lessen it under no pretence of corruption, temptation, or for the sweetnesse or smalnesse of it; nor inwardly favour it, but to resolve against all sinne, with the occasions of it, and the appearance of it, to be jealous against it, and fearful of falling by it, and ever to shew some dislike of it, *Levit. 19. 17.*

Looke we to sin at the first motion of it, consider we the roote of it, and the end of it, and presently looke up to God for strength against it, beleeve and pray against it, and avoyd all the occasions of it: *Come not neere the doore of her house, Pro. 5. 8.* First, we should be afraid to sinne, because we are commanded to do otherwise by God; secondly, lest by it we dishonour God, his truth, and servants;

thirdly, lest by it we incourage others to sin; fourthly, and fill our soules with sorrow, because wee have sinned against so great, and gracious, and loving Father. A sensiblenesse of sinne, and a heart easily touched with remorse for it, may stand with the assurance of pardon of it, and when any hath by reason of frailtie sinned, though it seeme to be in the least measure, abhorre it with the greatest detestation, and cover it not with any excuses or pretences whatsoever; see *Exra 9. 2, 3. Rev. 2. 2.*

13. Every day watch the tongue. To watch that my speech be not vaine, and idle, and frothy, but powdered with salt, to take heed of speaking against others, especially such as are the Lords, that I disgrace none, nor insult over any, remembering my own weakneses, and that I wrest not mens actions and words, but take them in the best sense, so farre as I can, with a good conscience, and without prejudice of the truth.

Idle words are forbidden; *Let your speech be alwayes with grace, seasoned with salt, &c.*

Col. 4.

Col. 4. 6. Neither filtbiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks, Ephes. 5. 4. My tongue shall talke of thy righteousness all the day long, Psal. 71. 24.

If you love to finde fault, lay on there where you see most, which will be your selfe, if yee can see. Consider, hast thou no unbeliefe, *Psal. 31. 22. & 116. 11.* Privy pride, *2 Cor. 12. 7.* Secret hypocrisie, *Psal. 51. 10.* Atheisme and thoughts of blasphemy, self-love, self-seeking, self-confidence, *Psal. 30. 6.* Unprofitableness, *Psal. 106. 6, 7.* Nebe. 9. 35. Hardnesse of heart, *Isa. 63. 17.* Blindnesse of mind, ignorance, *Pro. 30. 2, 3.* Unruly passion, *Psal. 73. 3. 22.* Securitie, lukewarmnesse, *Song. 1. 6.* Abusing lawfull things, *Deut. 32. 15.* Nebe. 9. 38. Unthankfulnesse for mercies, *Hos. 8. 12.* And want of mourning for the sinnes of others, *Ezek. 9. 4.* *Isa. 42. 19, 20.* Want of courage for the truth, *Jer. 9. 3.* Deadnesse, dulnesse, heaviness, wearinesse, indevotion, distractions, and indisposednesse of heart in holy duties, *Mat. 26. 40, 43.* Hast thou no forgetfulnesse, *Mat. 8. 18.* Inconstancy,

Hof. 6. 4. Doeſt thou walke comfortably in thy Chriſtian courſe? Art thou never caſt downe, *Pſal. 43. 5*? The ſecret evils in us, might put us in remembrance of our ſelves, and ſilence us from inſulting and diſgracing others for their weakneſſes.

14. Obſerve the frame of my ſpirit. Every day to obſerve the paſſages of my ſpirit before God in my actions and duties, and expect ſtrength from Chriſt in the uſe of meanes to act, and whether I be ſutably and inwardly affected with a ſenſibleneſſe of what I want of God, or from God, or thankfull and humble, eying my defects, and with what faith and fervency I ſeek God, and obſerving how God answers my prayers, and wait upon him for an answer of them.

15. Watch to doe others good. Every day to deſire and indeavour to doe my dutie, according to my relation and ſtation, to give a good example, religious inſtruction, loving admonition, ſeaſonable reproofes, &c. uſing meanes to doe all the good I can to others ſoules and bodies, with an earneſt intention, with all care and deare affection.

See

See *Acts* 10.24. *Job*. 1.40,41. If a husband, if thou art a father, or a master, or a wife, or a childe, or a servant, be a friend to friends, and to enemies doe good; *Be thou an example, in word, in conversation, in charitie, in spirit, in faith, in puritie,* 1 *Tim.* 4. 12.

16. Watch to prevent evill. Every day that I stand upon my watch, every moment to prevent evill, and to prepare and receive good, having an eye to observe, and a heart bent to resist all Satans assaults, either from the world or flesh, alone or with others, knowing Satan watcheth to doe me a mischief; and to consider that my fathers eye is upon me, who *hath commanded us to keepe his precepts diligently,* *Psal.* 119. 4. *Oh that my wayes were so directed to keepe thy Statutes,* *Psal.* 119. 5. *I said I will looke to my wayes,* *Psal.* 39. 1. *Watch and pray, lest yee enter into temptation,* *Mat.* 26. 41. Watching keeps the soule awake, it is to have grace in a readinesse for action.

17. Watch against occasions of sinne. Every day that I decline watchfully all occasions of falling from my first love,

fervency, heavenly mindedness, as dead company, formalness in religious duties, coldness, or neglecting the meanes, praise of men, profit, outward pompe, mirth, pleasure, ease, outward contentments, that I exceed not, nor sinke not under any of them, but set light by others favours and frownes.

Seeke not your selfe out of your selfe, in the conceits of other men, he that is little in his own eyes, will not be troubled if he seeme so to others, he that is troubled because others words answer not his desires, he shall never live quietly, and he that priset others praises, he injoyeth neither God nor himselfe.

18. To sympathize with others. Every day to take notice and sympathize with the sorrowes and sufferings of those that are the Lords, and to be content to stand or fall into any sorrow or sufferings with the Church of Christ, to part with estate, friends, libertie, life.

If I doe not remember thee, let my tongue cleave to the roofof my mouth, Psal. 137. 6. Lam. 1, 2, 3, 4, 5. Chapters.

19. To meditate. Every day to meditate upon God in his goodnesse unto me, and mind what God hath prepared for me in heaven, and how I may be preserved from sin, selfe, &c. and order my conversation aright.

Isaac went out to meditate in the field at eventide, Gen. 24. 63. doe so, or enter into thy closet, Mat. 6. 6.

Consider Psal. 1. 2. & 32. 4, 5, 6. Heb. 10. 38. Jos. 1. 8. The book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night.

Meditation is wonderfull sweet and profitable, by it wee winde up our minds from things below, *Col. 3. 4, 5.* and injoy God, and thy selfe, and live in heaven while thou art in the earth, refreshing thy selfe with the great varietie of those invisable comforts in heaven, the interest, joy, rest, that thou shalt finde at last: we might meditate of the miseries, frailtie, and shortnesse of the time we have to live here, and how we may prevent sin, beare the crosse, deny our selves, live by faith, be contented in want, grow in grace, escape

scape temptations, keepe a good conscience, and what is my duty to God and man, and wherein I come short, what mercies I injoy, and how I live by faith in every thing, how I profit by afflictions, or am thankfull to God for his sweet mercies to my soule or body, and a thousand profitable things, in which the soule may finde sweetnesse; and if yee be risen with Christ, seeke those things that are above, Col. 3. 1. By faith and meditation, keepe thy heart above, to view thy everlasting glory, filling thy selfe with joy, injoying the joyes of heaven, which I shall certainly and quickly injoy, unutterable, unconceivable, and infinite, bottomlesse, boundlesse, endlessse. Oh the ocean of the joyes of heaven, the greatnesse of sweetnesse in so great confluence of all joyes, pleasures, and delights, which shall be for ever, and never have an end!

20. Watch to deny selfe. That I daily deny my selfe, wit, wisdom, carnall reason, learning, favour of men, applause, passion, ease, libertie, and all things for God.

Consider, *Luk. 14. 20. 33. Mat. 16. 24. Mark. 8. 34. Luk. 9. 23.* It is good thus to
 crosse

croſſe our ſelves, if we could deny our ſelves, every thing would be eaſie for us to doe; for all things are ſo ſure under us, as we are above our ſelves: In the ſame meaſure we are ſpirituall, or live by faith, ſo much we deny our ſelves, ſuch as cannot deny themſelves, are not able to indure the troubles and indignities of this world, but will ſhrinke and fall off in the day of battell, *Luk. 14. 28. 31.*

21. To be humble. That in all my actions, I be humble, and meeke, ſincere, ſerious, fervent, chearfull.

For humilitie and meekneſſe, conſider *Mat. 11. 29. Sinceritie, Deut. 18. 13. Ephes. 6. 14. Job. 1. 47.* Without faith and ſinceritie all is nothing worth. Fervency, *Fervent in ſpirit, ſerving the Lord, Rom. 12. 11. Jam. 5. 16. Fervent prayer.* Chearfulneſſe; *Rejoyce evermore, 1 Theſ. 5. 16.* A chearful and a willing ſpirit is moſt ſutable and acceptable, wee oft looke not ſo much what is done, as from what affection it is done, an unchearfull ſpirit is ſoone weary, if we be overwhelmed with ſorrow, feare, &c. and if we be filled with lightneſſe,

lightnesse, vanitie, wee are unfit for any service of God.

22. Watch in use of meanes. That I use the meanes to injoy and increase in holy resolutions, desires, purposes, &c. to injoy God, and the things of God for God.

With my whole heart. have I sought thee, O let me not wander from thee, Psal. 119. 10. If resolution be wanting, if thou beest forgetfull, sloathfull, thou art like to be a poore Christian.

Oh the strong and restless desires, and the unweariednesse thereof after God, of a heart touched with his love, and tasted of his sweetnesse!

23. Watch to joy in God. That every day I rejoyce in God, my union with him, and interest in him, and priviledges, and happinesse by him, &c. and in the exercises of his graces, and his word, and Saints, as the temptations, chiefest joy, and greatest advantage.

I was in his love before the world was, love was the cause he shed his blood for me, it is his love that preserves me, and crowned with it I shall be to all eternitie.

24. That

24. That I scorne none. That I sleight none, nor checke any with their deformitie of body, dulnesse, or weaknesse of wit, or memory, meannesse of outward estate, birth, or smalnesse of gifts, parts, &c. and to pitie those who are still in their sinnes.

Consider, *who made the difference between him and thee*, see 1 Cor. 4. 7. Job 10. 10. Psal. 39. 13, 14. 16. Isa. 28. 26. In spirituall things, Ezek. 16. Isa. 43. 25. Rom. 5. 11. 2 Tim. 1. 9. Phil. 1. 29. Rom. 3. 24. Ephes. 2. 10. The free grace and love of God onely maketh the difference, and if God should convert him, he may soone become better then thee or me.

25. To know the vanitie of the creature. Every day to consider the vanitie of these outward things, and the hurt wee receive by them, how wee exceed in our affections unto them, notwithstanding they are not ours, and may in a lesse time then an houre be taken all from us, or us from them, and that we are often distracted and unsetled by them, to the end I may with more content want them, and
be

be weaned from them in my injoyment of them, and so to use the liberties of this life soberly, so as to be bettered by them.

All things below are full of transitori-
nesse, mortalitie, and change, *vanitie of
vanities, &c. all is vanitie*, Eccl. 1. 2. These
things are under the Sunne, Eccle. 2. 7. (but
above is constancy, and eternitie of all ex-
cellencies, perfections, and pleasures) we
have no certainty of any thing below,
Eccl. 1. 2. 1 Cor. 5. 25. Pro. 23. 4. Luk. 12.
15. Experience makes it appeare, the more
men possesse of outward things, the lesse
many use and injoy, the more wee love
them, the more we are crossed with them,
and the more they have, the more they
are in want, because of their insufficiency,
uncertainty, and perishing nature. Reli-
gion oft payeth for mens getting riches,
and oft suffers most by them.

26. Watch in solitarinesse. That every
day I be well imployed, especially in my
retirednesse, and solitary seasons, to pre-
vent needlesse feares, thoughts of the plea-
sures of sinne, past, present, or to come,
lest such thoughts cause sinne upon sup-
position. Experience

Experience may teach some, that Satans temptations have come more frequenter and stronger, when alone, and that they have then sinned more freely in their imaginations; oh cursed contemplation, that pollutes soule & body with sensuall filth, *Gen. 38.9, 10.* and renewed guilt; nor is it good for a weake beleever to affect solitarinesse, Satan is more bold when thou art most solitary, and his temptations then take a deeper impression.

27. Watch to speake for truth, &c. Every day, as occasion is offered, that I earnestly contend for the truth, *Jude ver. 3.* own it, maintaine it, and those that are unjustly accused, and count it a glory to be reproached and disgraced for Christ and his truth, *1 Pet. 4. 14.*

28. Watch to doe duties. Every day to catch at all opportunities of receiving and doing good, shunning evill, and with constancy nourish all good and holy desires, and consider what times we live in, and what they afford, and how I may be most usefull and fruitfull, *that I may finish my course with joy.*

My

My beloved spake, and said unto me, Rise up my love, my faire one, and come away, Song 2. 10, 11. Our sloth, and our corrupt selfe, love, ease, carelesnesse, inconstancy & unsettlednesse hindreth us more then we are aware of, of going to our beloved.

29. Watch against covetousnesse. Every day to take heed, and beware of covetousnesse and earthly mindednesse.

Consider, *Mat. 25. 14. Luk. 6. 2. Mat. 6. 25, to the end, Phil. 4. 6. 1 Tim. 4. 8, 9, 10. Jam. 5. 1, 2, 3. Pro. 23. 5. 1 Pet. 5. 7. Luk. 2. 7. Mat. 8. 20.* To avoyd covetousnesse, meditate on such places as these.

Covetousnesse deceives and hurts all, *Jam. 5. 3.* If we had riches, wee cannot keep them, they shall soone be taken from us, or us from them. Let such as thinke they cannot be happy without outward riches, consider if earth be better then heaven, where there is none of this *thicke clay* to load themselves withall, *Hab. 2. 6.*

30. To looke for trouble. Every day to expect trouble and crosse, and looke upon

upon all that befalls me, as appointed and ordered by God for my good in his wisdom, love, and mercy, that so I may be thankfull for them, and not fret, knowing nothing can befall me without the will of God, and that it is sent in love, and is best for me, and that God will supply with his all-sufficiency whatsoever I shall need, and that I desire not freedom from trouble, but a free spirit, and an enlarged heart to God in it, and to expresse in every trouble, wisdom, patience, humilitie, comfort, willingnesse, contentednesse, thankfulness, and faith in God, and that I endeavour to comfort others in their trouble.

We should not looke to be exempted from troubles, the whole course of a Saint in this life is a life of trouble, and suffering, yea, more then other men, Psal. 73. 5. All our crosses, &c. are Christs servants, they are under Christ, they come and go at his command, and they are sent to doe them good, and are called backe when they have done what they come for; therefore be not impatient at them, fret

not, *Phil.* 39. 9. A Saint should be so fixed upon God, that nothing below should move him, so as to disquiet him; for to say they cannot indure and beare such a crosse or trouble, is an expression as is unfit and unsutable for a Saint, *Phil.* 4. 11. 13. Our spirit should be above, and rule and over-rule things below, and not be ruled by them; a Saint should be under nothing beneath it selfe: if we should rejoyce in trials, &c. inward, upward temptations, desertions, conflicts, outward troubles, and death it selfe, (is to make us capable of a fuller injoyment and communion with God, *1. 2. 8c.*) how much more should we be content and patient? *1. Thes.* 4. 18. Lord, I will beare any thing, because my finnes are forgiven me: a conscience so set at libertie, can with ease undergoe a great burden. Bee gathered honey of bitter flowers as well as sweet, and cannot we doe so from bitter conditions? outward bondage in much more an enlarged and free spirit; what can doe much hurt, when all is well within? all is light and easie to him that can deny himselfe.

What God takes away one way, he can give it in another, which will be better; *How ever it be, yet God is good, and good to me, who will ever remaine to to be, and be the same to me.* We have his promise, that *wee shall not want any thing that is good for us, Plal. 34. 9, 10.* Therefore when I thinke I want, I will not beleeve I want, and that I have what I want, when I doe not see it, when I see not outward things, *He: God can give, and I may have the comfort of them without them, esteeme God above all, and set him against all; what God conveyd before by meanes, he instilles immediately from himselfe; the immediate comforts are the strongest; see Job. 16. 32. and when all forsooke Paul, yet God stood by him; and so it was with Christ, Psal. 69. 20.* Saints that are poore, and under abasement, may be richer in faith, Jam. 2. 5. and have more experience of Gods faithfulnessse, care, and love, and see more of their own hearts, be more humble, more spirituall, and live more upon God, and more weaned from the world, then those Saints who are richer; the meanest are as happy, and as free from

cares as the richelt, and their sleepe is as sweet; therefore take we heed of sin, and then let come what can. Sin not, to avoyd trouble, for that is the way to bring greater trouble upon thee, for sin defiles, distracts, inlnares, and straitens a soule; where the spirit is enlarged, it is not much troubled at outward bondage, if it be lightsome, outward darknelle will not be burdensome, if the Spirit be found, it can beare troubles, sicknelle; nothing can be very ill, when all is well within, what can be grievous to him, whose eye is fixed in heaven, and knowes it to be his owne? *Heb. 12. 2.*

We should not looke so much at trouble, or freedome from it, as to God for profit by it, comfort in it, strength to beare it; oh let no trouble trouble thee, for when God seemes to leave thee, he is neere to helpe thee, when he hides himselfe, he seeth and will provide helpe for thee; as *Gen. 22. 14. He is allsufficient, Gen. 17. 1.* and he is faithfull that hath said, all is ours, *1 Cor. 3. 22.* And *that wee shall not want* that which is for our good, *Psal. 34. 9, 10.* The same faithfulness will make

make it good; therefore I shall not want
what ever can come; should each Saint
say, *What will I be able to do for my*

31. Watch to shew mercy. Every day
an occasion is offered, to shew mercy and
pity to others in their misery, to supply
their necessities, freely and willingly, ac-
cording to my ability, and that I be more
industrious, and more moderate in ex-
pences, to supply others wants, especially
the Saints, if it be above my abilitie, with
an open heart, hand, house, joyfully and
compassionately to supply the Saints ne-
cessities: Consider *Mat. 5. 42. Mat. 7. 12.*
They that have no money must sell some-
thing to give; *Sell what ye have, and give
almes, &c. Luk. 12. 33.*

*As we have opportunity, let us doe good to
all men, especially to the household of faith,
Gal. 6. 10.* Surely wee should desire and
indeavour to ease as many mens burdens
as we can; it is our duty to be helpfull,
and helpfullnesse includes mercy and ten-
der compassion, love, goodnesse, and such
like vertues. In lending, and suretiship,
men must not be rash, nor hard-hearted,

it is a duty to lend to such who make conscience, and are carefull and industrious to pay at the time. I am sorry when I heare how many have suffered in this kinde, it is a sinne to lend to such as have no care and conscience to pay: men had need to have good experience of mens faithfullnesse and carefulnesse, before they trust them with much: the experience of many have taught them this: notionall knowledge in this is best.

32. That I grieve not the holy Spirit. Every day to watch that I quench not, nor grieve the holy Spirit.

Grieve not the holy Spirit, Ephes. 4. 30. Wee quench and grieve the Spirit, when we neglect the motions thereof, & sleight the comforts of the Spirit, and seek comfort from the flesh, and feed upon lusts, when we spend our thoughts to content the outward man, & use spirituall things for carnall ends, or fatter the worke of the flesh upon the Spirit, or sleight Gods way, allow of any sinne in my selfe, or others, to plot or contrive sinne, or cavill against any truth, or doe duties in my

The Saints daily duty and desire.

own strength, omit duty, or sleighly performe it, to neglect or sleight the graces of the Spirit in any, or despise a Saint for his infirmities, and the like.

33. To take notice of Gods mercies. Every day to take notice of Gods mercies to us, and others, and to acknowledge Gods goodnesse for them; *In all things give thanks,* 1 Thes. 5. 14.

34. To be thankfull. *Every day will I blesse thee, and praise thy Name,* Pl. 145. 2.

35. To grow in grace. Every day to grow in grace and knowledge, 2 Pet. 3. 18.

36. Present condition is best. Every day to beleeve my present state and condition of soule and body to be best for me; *We know that all things worke together for good to them that love God,* Rom. 8. 28.

37. To cast my care upon God. Every day to cast all my care upon God, in the use of meanes, *Phil.* 4. 6.

38. To look for death. Every day to desire to dye, and to look for death; *All the dayes of my appointed time will I waite till my change come,* Job 14. 14.

39. To know my selfe. Every day to observe my profiting in Religion, 2 Pet. 3.

18.

Q 4

40. To

40. To take notice of our failings. Every day to take notice of my finnes, omissions, and commissions, to be humbled by them, and more watchfull for the future against them, and to live the life of faith in all infirmities, as if I had never sinned, living all the day long in the sweet injoyment of the love of God, and so to lie downe in the apprehension and sweet injoyment of it.


Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, thinke on these things, those things which yee have both learned, received, and heard, (from the Lord Jesus Christ, that) doe, and the God of peace shall be with you.

SOME



SOME CONSIDERATIONS

against sinne, which are necessary to prevent sinne.

1.  Consider, it's Gods command that wee avoyd sinne, and subdue it, *Rom. 6.* The command of God ought to be wonderfull powerfull in us, and over us, and did wee know the majesty and authority of the command of an infinite and eternall God, we neither could nor would doe that he forbids to be done.

2. Know, it's the worke of God to subdue the least sinne, we cannot do it of our selves, therefore Christ saith, *Without me yee can doe nothing, Joh. 15. 5.* Yet we are to use the meanes he appoints against sinne, and to strive against it in his strength, and alwayes resist sinne and Satan.

3. Consider sinne in the nature of it, and in the root and fruit of it; the want
of

of a true sight of sinne, is a cause why men love sinne, and sleepe so securely in it.

4. Consider, sinne is the price of blond,
Mat. 27. 6.

5. Consider, there is nothing in sinne why we should desire it, there is no true sweetnesse in sinne, no true contentment and satisfaction there: the fruit sinne beares is miserable destruction at the best, is wounds, sorrow, bitterness, shame, &c. I appeale to your experience, what fruit have yet ever found come of sinning? did it not fill you with horror, or rob you of peace, or disable you for the service of God, &c. *What fruit had you of those things wherof you are now ashamed? Rom. 6. 21. Pro. 23. 8. Sinne fights against your soules, 1 Pet. 2. 11.* it disgraces the truth, grieves the Saints, by it we doe what we can to destroy others, harden their hearts, and hinder them of receiving the truth, incouragement in sinne, and open their mouths against God, and his truth and servants.

6. Be sure you avoyd the occasions of sin, as evill company, *Ps. 119. 63. Pro. 13. 20. & 6. 9.* places and provocations of sin, idlenesse, carnall joy, excesse in apparell, shur

Some Considerations to prevent sin

Shut your eyes, stop your eares, take heed to thy tongue, take heed of excess in eating and drinking, and pampering the body: Some have so pampered their bodies, that they could not rule them, their want here in hath caused them to want no sorrow, and such as avoyd not the occasions of sinne, let them not looke to be preserved from sinne: *Walke circumspectly, not as fooles, but as wise*, Ephes. 5. 15.

7. Aske advice of fit persons, and crave the prayers of such as are the Lords, that thou maist withstand sinne, and Satan, and get others to watch over you, that *you order your steps by his Word*, Psal. 119. 133. Receive reproofe willingly, and profitably, and thankfully.

8. Indevour to know Satans stratagems, be not ignorant of his enterprises, he useth to double his assaults when he is resisted, that so he might perswade men, the more he is resisted, the more they shall fall into sinne, as if it were in vaine to resist him, but resist and *give no place to the Devill*, Eph. 4. 27, Jam. 4. 7. If yee yeeld to Satan now, it will be the harder to deny him the next time.

9. Con-

Some Considerations to prevent sin.

9. Consider your relation and station, are thou partaker of the promises of Christ, Ephes. 3. 10. an heire of Christ, a fellow Citizen of the Saints, and of the household of God, Eph. 2. 19? Oh then doe not so dishonor Christ, to take a member of Christ and make it a member of Satan, to serve sinne, this were a great wrong to Christ; *We were sometimes darknesse, but now we are light in the Lord, walke as children of the light,* Ephes. 5. 8. And seeing we are the sonnes and daughters of God, Gal. 4. 6. *Kings and Priests to God,* Rev. 5. 10. It is wonderfull unsutable for such to sinne, for that were to serve Satan, and doe his drudgery, Eph. 4. 20. *Yee have not so learned Christ,* Eph. 4. 17. *This I say and testifie in the Lord, that yee henceforth walke not as the Gentiles walke, in the vanitie of their minds. Christ gave himselfe for us, that they should be holy,* Tit. 2. 14. Rom. 6. 10. see 1 Job. 3. 2. 2 Cor. 6. 18. *Wee were chosen to be holy,* therefore I may not sinne, Ephes. 1. 4. Rom. 8. 29.

10. Consider the eye of God is ever upon you, Heb. 4. 14. Pro. 15. 3. & 16. 6.

11. Let the love of Christ constrain you to

Some Considerations to prevent sin.

to hate and oppose every evil way.

12. Nourish the motions of the Spirit, *Quench not the Spirit, walk in the Spirit, and yee shall not fulfill the lusts of the flesh,* Gal. 5. 16. Nourish zeale and hatred against every sinne.

13. Examine your selves and wayes daily, *Keep your hearts as your life,* Pro. 4.

23. Reforme the inside, *Job 14. 4* and Satan shall not prevaile.

14. Consider the shortnesse of time we have here to live, *our time is short, also the pleasures of sinne are but for a season,* Heb. 11. 25.

15. Know your interest in Christ, and profit by affliction, both which destroys sinne.

16. Harken unto the noyse of conscience, if conscience saith, doe it not, hearken unto it, doe it not, lest conscience be silent, and yee hardened.

17. When the pleasure of sinne is presented unto thee, present to thy thoughts the sting sinne will leave behinde it, with the many evils that attend it, also present to thy selfe, a greater and better pleasure and sweetnesse, which is thine, and that

that thou, if thou be the Lords, shall li-
 ve for ever with him, on minde home,
 and what is there; pleasures for evermore;
 set your affections on things above, where
 your crowne of glory is, 1 Cor. 9. 24. Such
 as thinke on the supposed pleasure and
 sweetnesse of sinne are deceived and in-
 flamed by it, but give no eare to the lying
 noyse of sinne and Satan, they have faire
 pretences for a foole, as *Pro. 23. 2.* as that
 you may be saved notwithstanding, or
 resist it the next time, but on the deceit-
 fulnesse of sinne.

18. Pray to God earnestly and con-
 stantly for strength against sinne, with
 thankfulness for any preservation from
 sinne; *watch and pray* at the first approach
 of sinne, change thy object and fall to
 prayer, *Phil. 4. 6.*

19. Beleeve God will give thee strength
 and subdue all thy iniquities, in his time
 thou shalt overcome them, be not discour-
 aged, if thou beest sometime too weake,
 give not over, continue resisting, in due
 time thou shalt prevaile, beleeve your
 prayers shall be answered, and that as
 there is strength enough in Christ to
 subdue

subdue sinne, and that you shall enjoy it;
we are never overcome by sinne, but by
reason of the weaknesse of faith: there-
fore above all, take the shield of faith, Eph.
6. 16. Eph. 4. 12, 13.

20. Apply suitable promises against
sinne, consider Eph. 5. 5, 6, 7. Rom. 6. 11.
Psal. 119. 6. God hath said, Sinne shall
not reigne over you, Rom. 6. Do as Mat. 17.
21. The Lord will preserve you from every evil
worke, and preserve you till he bring you to
glory.

THE

The

The necessitie, excellency, and benefit of Prayer.

He Lord our God hath commended Prayer to be a helpe to us in all our necessities, and that we might love it, and improve it to his glory and our good, saying, *Aske and it shall be given you*, Mat. 7. 7. *Call upon me in the day of trouble, and I will deliver you*, Isa. 50. 15. Prayer hath great promises annexed unto it, *James 4. 2. 5. Mat. 7. It procures wisdom*, James 1. 5. *The Spirit of grace is given to such as pray*. *Luk. 11. 13. It quickens the graces of God in us, it's a remedy against all evils*, *Job. 3. 8. 10. Psal. 107. Prayer is a means to fit us for those good things our soules desire*, *Jam. 1. 5. Consider Exod. 14. 15, 16. Jonab 2. 1. 10. It hath healed the sicke, and raised the dead, unloosed chains, and unlocked prisons, and delivered the Saints of old*, A&.

12. 5. 7. 11. and of late, and put in persecutors in their places. It hath let free the Lambes, and shut up the Wolves; we may truly say, the Lord hath slaine Og, King of Basan, for his mercie indures for ever. And Prayer caused the Sunne to goe backe, yea to stand still, Josh. 10. 12. By it we beare great burdens, and are made better by them: understand me of prayer in faith: By it Jacob prevailed with God; Hos. 14. 3, 4. God delights to heare his pray, Song 2. 14. By it we draw neere to God, and have communion with him, and in a sort are familiar with God, and know his minde, it ingageth Gods power and truth. Prayer is the most universall helpe, it is good for all, and at all times, in all things, and is most easie and ready to the Lords, in all places, in all times. Would you doe good to your brethren, friends, enemies, frequent and improve this spirituall and heavenly durie.

Concerning the duty of Prayer.

To prayer three things are necessary,
1. A spirituall disposition before; 2. A spi-



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Concerning the duty of Prayer.

To prayer three things are necessary,
1. A spirituall disposition before; 2. a spi-

rituall behaviour in, 3. and a spirituall carriage after. The first includes preparation to this duty.

That preparation is a dutie God requires, consider,

1. God commands it.

God saith, *I will be sanctified in them that draw neere me*, Levit. 10. 3. *Prepare to meet thy God*, Amos 4. 12. *Prepare your hearts unto the Lord*, 1 Sam. 7. 3. *Prepared for every good worke*, 2 Tim. 2. 21.

2. The Saints have practised it.

Jehosaphat prepared his heart to seek God, 2 Chron. 19. 3. *Ezra prepared his heart*, Ezra 7. 10. *O God my heart is fixed*.

Object. This is Gods worke.

Ans. True ; *Thou wilt prepare their hearts*, O God, Psal. 10. 17. in the use of meanes.

3. There are promises annexed to preparation.

If thou prepare thy heart, &c. see Job 11. 13. see what is promised vers. 15, 16, 17, 18, 19.

An evill not to doe it. *And Rehoboam did evill, because he prepared not his heart to seeke the Lord*, 2 Chron. 12. 14.

What

What preparation is in general?

Preparation, it is an holy consideration of God, with whom we have to doe, and how unfit wee are to have so neere communion with him, that our spirits may be composed, and our whole man rightly disposed, craving his strength to enable us to a right performing of this holy dutie.

In particular.

1. For the person, he must be accepted, must be a *Sonne*, Rom. 8. 15. Also all that pray, ought to *put away all wrath, strife, envie, &c.* God esteems so highly of peace, that he will have his service stay till it be accomplished, *Mark. 11. 25. Mat. 5. 24.* Therefore we should take heed, that there be no such distempers found in us by him who knows our hearts, for it will choake conscience, and weaken our boldnesse with God; *If we regard iniquitie, God will not heare our prayers, Psal. 66. 18.* Such as love their sins, God loatheth their prayers; *The prayer of the wicked is abomination to God:* God looks at the heart. Christ saith, *When thou prayest, forgive:* Such a forgive not others, pray without life.

2. Prize prayer, have it in that esteeme which God puts upon it, God hath honoured prayer, so that every one that useth it is the better for it; for *every one that asketh receiveth*, Mat. 7. 8.

3. Set times apart for to pray, and separate thy selfe to some place where thou maist be alone, and out of the hearing of others, if thou canst, that so thou maist freely powre out thy soule to God without hypocrisie; for *a mans desire he will separate himselfe*, Pro. 18. 1. Christ chose a time *before day, early in the morning*, and one of the places he chose was a *Wildernesse*, Mark. 1. 35. Sometimes a *mountaine*, and a *garden*, and when that cannot be had, he saith, *When thou prayest enter into thy Closet*, &c. Wee should so pray and worship God, as men set free from all other things. So we need avoyd all occasions of hypocrisie; *Hypocrites stand in corners of the streets, because they love to be seene of men*.

4. Before thou prayest, spend a little time, some thought concerning what God is, and what may raise thy heart, and incourage thee to draw neere to God.

Consider

Concerning the duty of Prayer.

Consider what be thy chiefe wants, lets, temptations, corruptions, also to consider the sutable promises of a supply fits the soule to pray: also to consider what mercies we have receiued above others, and what cause wee have to be thankfull to God.

5. Prayer requires our ends to be holy, and right placed, as to injoy God, and for grace to obey him: and last and least of all, for such things as chiefly concerne our selves, as peace, &c. If the end be nought, or good, and not right placed, we aske amisse, *Jam. 4.*

6. Deny thy selfe and come empty headed, hearted, banded, of all that is thy own, that God and his grace may be all in all: emptinesse raiseth our hearts in prayer.

7. Mind thy own inabilitie to doe any thing that is spirituall, and looke up to Christ by faith for strength, eying his promise; we are no more able to pray or doe any spirituall worke of our selves, then to remove a mountaine at once.

8. Consider God in his attributes, that he is great, gracious, mercifull, slow

Concerning the duty of Prayer.

to anger, &c. and that he is so to thee, and that he is neere thee, yea present with thee; all in God is ready to helpe his, his ocean of grace cannot be exhausted, spent, his fountaine doth nothing decay, though multitudes draw from it.

9. When thou comest to God, thinke thou canst not have too high thoughts of God, nor too low ones of thy selfe: *Dust and ashes*, Gen. 18. 27. a *worme*, corruption, so *Job*. Thou canst not set God high enough, nor thy selfe low enough; if we could see our own filth, we should stinke worse then the filthiest carrion in our own nostrils.

10. Come to God with a heart that is large & chearfull, by faith in assurance of person and prayer accepted, hate suspicions and jealousies of God, see *Pf. 65. 2. & 7. 7. 4. 7.* aske chearfully: such as goe not chearfully to God, know not what a God they go to, say to thy soule, Come, O soule, rejoyce, be chearfull, for thou art a going to thy God.

11. Be abased under thy pride, formalitie, coldnesse, dulnesse, deadnesse, and breake through all impediments to goe to God in prayer.

12. Em-

12. Empty thy selfe of all distractions, cares, and clogs of spirit, that thou maist be free when thou comest to God, hold thy heart close to God, in love, zeale, meeknesse, &c.

13. Observe fit times and seasons to goe to God in, yet prefer that season wherein God and thy own heart sends thee to prayer before a set time, imbrace it gladly and quickly, so sweet a motion of the Spirit, put it not by till another time; *I prevented the dawning of the morning, and cryed,* Psal. 119. 147. with *Mark. R. 35.*

14. Be sensible of others wants, especially for such as are the Lords, that you may pray with a feeling of their necessities.

15. Pray for grace to stirre thee up to pray, and fit thee with sutable matter, sutable to the occasion, either for the Church, thy selfe, or others, and to enliven us in all, abhorre forme and fashion, pray not in print, they are deadly enemies to spiritualnesse; pray from an inward feeling and sensiblenesse of thy wants: book-prayers is such a crutch,

as it maketh them that use it quite lame ; we are not so much to looke to a set order of words, as to a well ordered heart ; weak expressions in uprightnesse of heart, the Lord likes well, but if there be nothing but well framed sentences, God abhorres them.

16. Above all come to God in faith, *Rom. 10. 14. How shall they call on him, or whom they have not beleevd? see Heb. 11. 6. Jam. 1. 6. Mark 11. 24.* This is the most spirituall grace to come to God with above all other, no other save this can fasten upon a promise, thou canst not see God without faith ; whatsoever thou needst, beleve that promise, *Every one that asketh receiveth, Mat. 7. 8.* Christs incense and odors of his sacrifice, *Rev. 8. 4.* is for him that beleeves. Faith gives force and life to prayer, it troubles not Satan to make a thousand prayers full of teares, if they be without faith ; according to our faith, so is our prayen, *Rom. 8. 38.* Faint faith, faint prayers, prayer without faith is but beating the ayre ; according to thy faith, be it unto thee. Consider *Mat. 21. 22. All things are possible to him that beleeves,*

Concerning the duty of Prayer.

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leeves, Mark. 9. 22. Let him aske in faith, saith James, nothing wavering; that is, in a certain assurance to be heard, and that his request shall be granted, Jam. 1. 6.

17. Read and meditate before prayer, if time will permit, for the better preparing our hearts thereunto. The graces of the Spirit, uprightnesse, purenesse, thankfulness, integritie, soundnesse of heart, and the like, these will inable, inliven and fit thee to pray.

These well observed, and God blessing them, will fill thee with heavenly affection, and rid thee of thy own inventions, manner, and ends, &c. Oh all yee sonnes and daughters of the most High, in this fulness go forth to meet your God with joy and full assurance of a supply of what yee need.

Concerning a right manner, and spiritual behaviour in the duty of prayer; observe,

1. Fix thy mind and faith upon God in the flesh of Christ, who is God with us, and neere us, else he cannot be comprehended by us, eye the flesh of our Advocate,

cate, united to the deity, and hold the eye of thy faith upon it, (all the while thou art in prayer) which gives life and strength to prayer, else thy prayer is but a morall devotion, a meere shadow ; by the flesh of Christ so united, we have union with God, and access to God, which else could not ; and the more our faith layeth hold upon this flesh of Christ so united to the divinitie, and we also by it, the more the Ordinance imparts Gods goodnesse unto the soule, for whatsoever vertue there is in any thing, it's conveyed by application, and touching of it ; that whereby wee touch God is our faith, which never toucheth him, but it draweth vertue from him : but that in which our happinesse consists, is our union with the divinitie by Christs humanitie, which is full, and admits not of any degrees.

2. Pray in knowledge, and not in ignorance, *Job. 5. 14.*

3. Watch and pray against Satans discouragements, sloath, ease, vanitie of minde, that if it were possible, no vaine thought might come in all the while.

4. Pray as thy present state, condition, and frame of spirit requires. 5. Strive

5. Strive for the best affections thou canst in prayer, & those ravishing, which may carry thee furthest from thy selfe, and nearest to communion with God, and looke to the bottome upon which thy affections stand, as faith, and inward grace, and eying a promise; serve God with all thy might, courage, & strength, with frequency and fervency, for time, zeale, & intention, long prayers oft dead others affection; it's good to pray briefly, and often, as Christ, *Mat. 26. 39.* Consider what others can beare, minde the time, occasion, and season; in long prayers, we must take heed of custome, superstition, and ambition; and in short, of prophanesse and carelesnesse; whether long or short, you must pray with affection, as joy, desires and griefe.

6. When thou prayest to one in the deity, mind all three, and sever them not, the object of our worship must be the union of the flesh with the Trinitie.

7. Give God all thy heart, and see that thy heart and tongue goe together all the while, and observe when, and in what the heart draws backe, &c.

8. If thou canst, observe Gods order, first; expresse Gods greatnesse, next his goodnesse, and his goodnesse to thee, his large love, and thy ill requiting him; be thankfull for former mercies, 1 *Chron.* 15. 13. Seeke and aske spirituall blessings before earthly, &c. If time will permit, confesse thy sinns freely to God, with inward griefe, and in faith *beg the Spirit of supplication and mourning*, *Zech.* 12. 10. And let all mourning flow from faith of thy person accepted, and sinnes forgiven, or else all thy mourning and tears are worth nothing, and no better then the howling of a dog, but that mourning which flows from faith of pardon, is a sweet grace, and an acceptable sacrifice to God.

In thanksgiving, it is fit we should be as much and as large in it, as in requests, be as ready to be thankfull for mercies thou hast, as to aske new ones, spirituall, temporall, &c. Be thankfull for all, to thee, thine, and others, and thou shalt not be barren, for either matter or manner, wee ought to be more ready to be thankfull, then to crave what wee want, wee should prefer God before our selves.

In

In supplication, aske the Spirit of prayer, to pray in the holy Spirit, and in understanding, &c. and aske all graces, and temporall things in faith, and a blessing upon all, and be content to be at Gods dispose in all, and wait Gods time, know if God heareth thee not in that kinde thou desirest, he intends that which is better for thee in stead thereof; God hath not absolutely promised thee measure of grace, and temporall things in particular, and so sometimes deniesthem in love to his, because not fit for them, therefore aske with submission.

Add fervency and importunitie, as one loth to be sent away empty, and let thy earnestnesse be according to the degrees of goodnesse of things prayed for, or of thy necessitie of them. The life of prayer consists in the heat of earnest and fervent desires, *Rom. 15. 30. & 8. 16. Psal. 143. 6.* Of a cold prayer, expect not more then a cold answer; if a righteous mans prayer be not fervent, it will not prevaile, *Jam. 5.* Oh Lord, give me what I come for, cease not knocking till yee speed: what we need wee have in God, and this is ours (oh sweet

(sweet love) turne feares into hopes, complaints into prayers, and thy lamentations into supplications, and Christ will turne thy darknesse into light, and thy deadnesse into life, thy bondage into libertie, and thy weaknesse into strength. Covet the best measure of grace, and rest in that measure God thinks best for thee; pray often, 2 Cor. 12. 10. see Isa. 26. 26, 27. Be thankfull to God in prayer for what thou obtainest from God by prayer, and in prayer use that gesture that most befits the duty, and most befits thee for the dutie, weigh it well, consider the weaknesse of thy body, yet abhorre unreverence in prayer, both in soule and body, *Acts* 7. 60.

Concerning a spirituall carriage after Prayer.

I. As soone as the dutie is ended, especially if enlarged and before others, eye some one or more of thy defects (in prayer) to keepe thy soule humble, and also eye what was of God in dutie, to the end thou maist be thankfull, and not dejected and overcome in viewing thy weaknesse
and

and distempers: view all the parts of thy prayer, how it was performed (if thou canst) both for matter, manner, heart and affection, and consider what feelings, desires, comforts God gave thee in prayer: take heed thou doest not over-like thy prayers, nor thinke that God dislikes them, because thou seest not what thou shouldst in thy prayers.

2. Renounce all that is our owne in prayer, feelings, hopes, affections, zeale; as they are the ordinance of God, so I praise them, but as they are acts of mine, they stinke in my nostrils, yet the Lords fire shall heat me, *My power is perfected in my infirmity: very gladly will I be under infirmities, that his power may be magnified in me,* 2 Cor. 12. 8, 9.

3. Watch that Satan wound thee not with thy prayers; if thou beest in any measure sensible of sinne, thy defects in dutie, Satan is ready to tell thee, if thou hadst the Spirit of God, then shouldst thou have the Spirit of prayer, and if thou hadst it, it should be otherwise with thee then it is, but if the soule consent to what he saith to be true, yee both agree to wound

would thy faith and confidence in God, not onely for an answer of thy prayer, but of thy persons acceptance. Nay, rather charge all upon thy corruption and want of preparation; & exercise of grace, and be the more carefull and watchfull for time to come, and learne to distinguish between a nullity and a defect; and in a word, if thou art sensible of thy sin in praying, and art sorry for it, thy imperfection is passed by, and thou doest not pray in fashion. The Spirit of God discovers deadnesse, indisposition, and unbelieve, and the like in prayer, flesh and blood cannot discover these, and the Spirit of God onely makes the conscience tender and pliable.

4. Let the frame of thy Spirit be alwayes thankfull and chearfull after prayer, whether thou beest enlarged or straitned, inwardly or outwardly, alone or with others; for when thou art at the best, thou standst in need of a Jesus, looke upward then by faith upon thy Advocate, and when thy defects are most, and thou art at the worst, will not the same Jesus save thee? yea surely, and if thou groundest

3. If in prayer thy heart have been opened and enlarged, thy faith strengthened, and thy conscience eased, &c. count it a sweet mercy, be thankfull to God for all; for want of taking notice of Gods goodnesse, and thankfulness for it, it is just in stead of light to possesse darknesse, and for feeling to finde deadnesse, &c.

6. Preſſe after (what thou haſt pray-
ed for) in the uſe of meanes, *Pro. 2. 3, 4*;
there is the prayer, indeavour, and blis-
ſing. As he that makes prayer the end of
his prayer, reſts in his prayer, and prayes
to no purpoſe : So he that doth not in
good earneſt purſue with zeale and con-
ſcience the grace & good things he prayes
for, looſeth his prayer. The Saints pray to
put their prayers in practice, & we tempt
God to aſke that wee uſe not meanes to
S
attaine.

attaine, our indeavours must second our prayers, *Pro. 20. 4.* It is for hypocrites to pray and returne to their lusts with more freedome, as if they intended to have libertie to sinne. Such prayers are odious to God: take we heed that what we build up with prayer, wee pull not downe by our practice, by remissnesse, sleightnesse, frothinesse of Spirit, it had been well if this knowledge had not been experimentall, but a word is sufficient to the wise.

7. Expect and wait patiently for a full answer of thy prayers in Gods time and way, consider *Psal. 40. 1.* *Rev. 3. 10.* *Hab. 2. 2, 3.* Wee should be loth to lose any part of the answer of our prayers, and that we may wait, wee must first be sure we have a promise that wee shall speed, that wee may feed our minds with the meditation of it: this is necessary for the time of fulfilling may be long, lest wee faint, *Psal. 147. 11.* *Psal. 135. 6, 7.* Have patience and tary: that comes hardly, is oft most prized, but lightly come, lightly goe: God knows the fittest season to doe us good, take not a delay for a deniall, many things God hath promised, he hath

not

For bearing the word.

250

not set down the time or yeare, but when
it's best for us, let God alone for the time,
and ye shall see what God will do. Watch
we what event our prayers have, and ob-
serve Gods dealings with our selves, and
others, both with his, and his enemies:
and be thankfull for any answer of pray-
ers: The Saints are often afflicted, that
they may often pray, and that often pray-
ing, they might pull downe many bene-
fits from the Lord, and returne many
praises unto him; wee sinne against God,
and hurt our selves for want of thankful-
nesse.

For bearing the Word.

Labour to be informed of the ex-
cellency and preciousness of the mercy
to heare the Word, and that no treasure
of this world is like it for goodness, beau-
tie, and truth, there is nothing like the
Word, it informs, convinces, comforts,
what comfort is like to this, if the heart
be not lost in pleasures, froch and

2. Prize the Word, 1 Pet. 2. 3. Above

all things we prize precious things, and for such as love their lusts, let them consider Exek. 14. 7, 8. *and we will hear by law*

3. Hear not for novelty, &c. but let your ends be good in obedience to God, to know and practise. *and we will hear by law*

4. Deny thy selfe, thy own wisdom, see the Lord in all, be a fool that thou maist be wise; let God upon all, and say, *Speak Lord; for thy servants heareth.*

5. Come in faith, believe God can speake in particular to thee, whether weake or strong, and supply thy want, *Micah 2. 7. to the end, Isa. 48. 17. eye the promise; If any man will doe his will, he shall know whether the doctrine be of God or no, Job. 7. 17. Heare and your soules shall live, Isa. 55. 3. Believe the promises, meditate on them, plead them, apply them to thy own portions, and rest satisfied and contented with them, they that have the promise are sure enough.*

6. Come with a resolution to leave and a heart resolved to practise what God saith; say as David Psal. 119. 99, 100. Psal. 86. 11. And covet earnestly the best gift, 1 Cor. 12. 31. Consider 1 Cor. 12. 9. & 1 Cor. 3. 4. 22.

7. Come

7. Come empty in the sense of want, be filled with hunger, but be full of emptiness, *Luk. 1. 53. Psa. 27. 7.* Empty of distractions, and worldly thoughts and affections, *Lev. 3. 5.* Empty of prejudice of man, gifts, or means, be humble, the humble he will teach, *Psal. 25. 9.*

8. Pray to God to prepare thy heart, and to open thy eyes, *Psal. 119. 18.* Show me thy truth, and blesse it to me, pray that he that speaks may not seek himselfe, and so rob God, and that he may speak as he ought to speak, *Col. 4. 4.*

In hearing, take heed to your eyes, eares, hearts, *Luk. 8. 18. Ezek. 40. 4.*

1. Consider thou art in the presence of God, and consider *Jeb. 21. 6. Psal. 16. 8. Act. 10. 33.*

2. Attend diligently, *Isa. 55. 23.* Watch that nothing come between thee and it, sleepe not, wander not, gaze not, *Luk. 8. 18.* Consider *Act. 8. 6.* And the people with one accord gave heed to those things that Philip spake.

3. Heare for thy selfe, and mind especially that which most concernes thee.

In hearing the word,

4. Heare with understanding and judgement, *Mat. 13. 15. Mat. 15. 10. Job 21. 11.* Put a difference between truth and error, *The simple beleeves every word,* *Prov. 14. 15.* Take heed what yee heare, *Mark 4. 24.* and whom yee heare, and how yee heare.

5. If thou canst observe the methode and scope of the speaker to helpe memorie.

6. Heare with thy heart and affection, as one that longeth for it.

7. Mixe the Word with faith, beleeve it, obey it, beleeve it's true, and thine, *Pet. 2. 3.* if tasted.

8. Heare it as the word of God, or else it can doe thee no good, *see 1 Thes. 2. 13.* apprehend and digest well what Gods soveraigntie of God is in a command, and the tie of obedience of the creature to God meanes; consider the insolency of the creatures that dare reject the Word of the Lord.

Come buy and eate, *Isa. 55. 1.* buy gold, &c. *Rev. 3. 18* Forsake all, *Mat. 19. 27.* If thou seekest her as silver, *Pro. 2. 4, 5.* Hearken and eate, *Isa. 55. 2.* In eating is required appetite,

appetite, chewings, taste, relish, pleasure
and delight, Nebe. 9. 25. *Let the Word*
strike downe, Luk. 9. 44. *Hide it in your*
hearts, Psal. 119. 11.

After hearing.

1. If God hath manifested himselfe
any way in his Word, be thankfull, oh
that the Lord should *reveale himselfe to me,*
and not unto the world, Joh. 14. 22. Con-
sider Mat. 13. 17. Psal. 147. 20. 1 Cor. 14.
25.

2. Hold fast that thou hast, lose it not
in the ayre of the world, let nothing rob
thee of it, let memory call upon consci-
ence, and conscience upon thee.

3. Examine and prove what yee have
heard, as 1 Thes. 5. 21. *Acts* 17. 11. and
consider *Acts* 8. 34. Rom. 3. 8.

4. What good soever thou receivest,
give glory to God, not to man, for he is
but as an instrument in the hand of God,
He that planteth and watereth is nothing,
but God it is that gives the increase, 1 Cor.
3. 7. Is it not in the grace of men. Also
consider *Acts* 8. 1. with *Acts* 11. 19. 21.

After hearing the word.

nor learning, for *Act. 4. 13.* So then God
dash all.

5. Muse and meditate on what thou
hast heard, *Thinke on these things, Phil. 4. 8.*
Deut. 3. 39. Shee pondered, *Luk. 2. 19.*
Meditation helps memory and affection,
and works an inward feeling of it, if God
blesse it, but if we meditate not on it, it
doth us no good.

6. Apply what thou hast heard to thy
occasions, which are many.

7. Practice what thou hast heard, this
is the end of hearing, *Deut. 5. 1. Mat. 7.*
26, 27. Wee have no benefit by it, if wee
practice it not, *Jam. 1. 25.* God lookes for
fruit, if we enjoy meane, *Isa 5. 2. Mat. 21.*
34. Luk. 13. 7. Where much is given, much
is required, *Luk. 12. 48.* see *Joh. 8. 47.*
Joh. 12. 40. Practice presently; I made
haste and delayed not, *Psal. 119. 60. Gen. 7.*
23. wick 22. 3. Abraham went presently;
that which we put off till hereafter is sel-
dome done. Consider *Pro. 24. 33, 34.* Ma-
ny motions through delay have come to
nothing: they were ripe to stay, but to
sleepe presently as soon as the Angel stir-
red the water, *Joh. 4. 2. 11.*

8. Omit not opportunities, for thou knowest not whether God will bless this or that. *Ecc. 11. 6.*

Concerning Reading.

To read with profit requires diligence, wisdom, preparation, meditation, conference, faith, practice, prayer. For the first consider *Pro. 2. 12. Mat. 13. 54.*

2. Wisdom is necessary for the choice of matter, order, time; for the matter, it must be suitable to our necessities and capacities; for order, first that which concerns the foundation, and after the building; also order is a help to memory and understanding, and for want of order, some read much, but profit little: also wisdom must discern the fittest time to read in respect of other business: God hath made every thing beautiful in its time, *Eccle. 3. 1.*

3. Preparation requires, first humility, and a sensible sense of our own insufficiency, to teach ourselves, and prayer to God to teach us, and to give us sound judgements and good affections.

Secondly,

Secondly, Faith in Christ, for him to open the book that is sealed, and the heart also believing he will bless his meanes unto us.

Thirdly, a heart prepared to learne, Pro. 17. 16. Such as received the Word with a good & an honest heart, brought forth fruit, Luke 8. Wherefore is there a price in the hand of a foole to get wisdom, seeing he hath no heart to use it?

After wee have read, meditate.

Meditate.

Meditation makes that we have read to be our own; Blessed is he that meditates in the Law day and night, Psal. 1. 2. And unlesse by meditation the judgement be refined and settled, and worke it upon our affections, and lay up what we read in our minds, all our reading and hearing will come to nothing.

Conference.

Conference with others, who are able to direct us, is necessary to informe us in what we understand not.

Faith.

The Word must be inwardly faith, else it profits nothing, Heb. 4. 2. Luke 18. 18.

Secondly

The

The end of reading is to practise, and the best way to know is practise. He that will do his will, he shall know it.

Pra-
ctise.

Without prayer we cannot well use the means, nor expect a blessing by them.

Prayer

1 Cor. 2. David prayed and praised God, Blessed art thou, O Lord, teach me thy statutes, Psal. 119.

He that profits by hearing and reading.

1. He must have his mind turned to Christ, and fixed upon him in his Word, as Psal. 119. 15. Mark. 7. 14. He must believe, and he shall know.

2. He must not be wise in his own eyes; The humble he will teach, Psal. 34. Psal. 119.

3. Pray continually, 1 Thes. 5.

4. Search the Scriptures, Joh. 5. 39.

5. His end must be good, 1 Cor. 10. 31.

6. He must love the Word, Psal. 119.

7. He must resolve to obey, John 7. 17.

of

Of Meditation.

Meditation is a serious reviving of those truths we have heard, or the administrations of God towards us or others, of that which we know, we further debate upon it, that both mind and heart being seasoned with the savour thereof (in applying it to our selves, that wee may have some use of it in our practise) and be furthered thereby to dutie. In which the memory is exercised to remember some things past, also the understanding gathering some other things, as namely in finding out the causes, fruits, properties, as when a man meditateth on the Word, remembreth and museth on it, so going from point to point, applying generally some things unto himselfe, and wisely examining how the case stands between the Lord and himselfe; in those things whereby he hath his heart thereby stirred up to put some things in practise. The worke wrought in the affections, is that they are framed, either to love or hatred, joy or sorrow, love, feare, according

According to the diversitie of the things,
with the reasonable part, hath seriously
considered of.

Of the excellency of Meditation.

Meditation is a pondering in the
heart, a considering, a weighing
with our selves; by meditation we retaine
truths, and are enriched by them, and it
makes them sweet unto us, by it we ascend
up to heaven; it's the life of all meanes,
the way to knowledge, the mother of wis-
dome, it refines the judgement, and cuts
off errors within and without, it increas-
eth love, it makes the mercy of God flesh
unto us, it is the life of hearing, reading,
conference, praying, &c. By it all meanes
are made profitable unto us, it reveales
truth to us, and acquaints us with our
selves, it makes all to become our owne,
it removes lets, and settles truths upon
our spirit, it breeds good affections, and
quickens them, and makes us profitable
to others, and makes things easie & sweet
unto us, and fires the soule with love, it
helpeth the memory, and stirs up af-
fection,

fillen, and fillen us with experiences, and
 that teach us to apply it to our owne use,
 and benefit of others. Judge then how
 usefull this duty is, and what a treasure
 we forgoe when we neglect it.

Before Meditation.

M

1. Reade and confesse with reverence
 and diligence, *Psalm. 119.* Reading the
 Word fits us to meditate on it.

2. Be sure thou hast fit texts or occa-
 sions of matter forehand, fit to thy
 wants, and spirits, provide matter fit-
 ble, of all sorts, precepts, promises, &c.
 Be not barren of fit matter to meditate
 on, fit for thy necessity and capacities.

3. Choose a fit time, the morning is the
 fittest time for religious duties, and noon,
 and evening, *1st Thim. 5.* We
 ought to frequent this duty, for the morn-
 ing *Psalm. 119. 147.* Mark 1. 35. for the
 night, *Psalm. 119. 148.* In the morning our
 spirits are the quickest and strongest,
 and our selves the readiest to conceive
 things, our naturall powers being most
 lively, have the greatest liberty at night
 we

we are more dull and heaue: Idolaters will rise early in the morning to worship an Idoll. Oh that we were so wise to prevent the morning light, *Psal. 119. 147.* Mary came early to the Sepulchre, *Mat. 28.* The holy Spirit came upon them in the morning, *Act. 2.* It was the third houre of the day: Consider *Jer. 7. 13. Job. 8. 2. Mat. 21. 28.*

4. Separate thy selfe to this worke; for a mans desire he will separate himselfe, *Pro. 18. 2.*

5. Choose a fit place, as for prayer, so for meditation, where thou maist not be disturbed by any thing.

6. Love the Word of God, and meditation will follow, *Psal. 119.* What we love, we thinke on, love drawes our affections, according to the love we have to any thing, so accordingly is our pleasure, study, and delight in it.

7. Beleeve God will blesse it unto thee.

8. Pray to God to blesse it unto thee.

In Meditation.

1. Looke up to God and mourne for thy estrangement of spirit from holy things.

things, which should be familiar, and bend thy self (after separation of thy thoughts from frothy things) to consider seriously of the truths set before thee, and looke up to God for strength to resist a hard wandering dead defiled heart, which makes thee weary of the worke of God.

2. Let the Word of God be the object of thy meditation, *Psal.* 1. 2. *Psal.* 119. 99. and from generals proceed to particulars.

3. Meditate but of one thing at once, and at one time, and observe order, 1. travel with our memories; 2. judgement; 3. our affections, before we come to make use of it in our hearts: after our memories, let thy judgement consider what weight the thing is of, & how it concerns Gods glory, our selves, or others, and whether we have it at all, or in such a measure as we need, and may have; how we came by it, what are the lets of getting and injoying it, and how they may be removed, what meanes are to be used to attain it, both for manner, measure, end, time, and having to done, rest not in over-looks, but stirre up and provoke our af-
fections

fections accordingly, and so worke it up-
on our hearts. Take an instance, when we
come to make use of that we meditate of
in our hearts and affections, thus put case
it be some speciall promise, how happie
were I if I could injoy it, what things
here below are like unto it? then proceed
to remove all the objections and tempta-
tions against it, lay all in the promise,
and hold the promise untill thou canst
sucke sweetnesse out of it, till faith and
comfort issue in thy soule; if any should
do all this, unlesse God adde his blessing,
& with his almighty power blesse meanes
to us, all is nothing, yet wee must use the
meanes.

4. If in meditation, thy minde rove
and wander after other matters, as soone
as thou perceivest it, sigh deeply to God,
and fall to prayer to be established, from
whence Satan & our corruptions would
draw us, and having desired the Lord
to deliver thee from a vaine, light, and
frothy spirit, &c. fall to meditation a-
gaine.

T

After


After Meditation.

1. Wee must ever be mindfull to be humble and thankfull.

2. The more thou meetest with the Lord in this way, let it more incourage thee to frequent it, and make it a great part of thy communion with God, and be as joyfull when God hath blessed it unto thee, as any can be when they finde a mine of gold, or great spoyle.

Directi-

Directions for the understanding of the sense of the letter of the Scriptures.

1.  Hen the word (one God) is expressed, the Father, and the Holy Spirit is included, as appears in *Job. 17. 3.*

2. All the attributes or workes of God are proper to any of the three without exception of any of them, so Christ is said to create the worlds, *Heb. 1. 2.*

3. Repentance in God, notes no change in God, (who is immutable) but in the thing or action.

4. The word (of God) notes authoritie, sometimes it notes onely excellency, as, *Psal. 1. 5. 17.*

5. The Scriptures must not be understood against Christ, but for Christ.

6. Whatsoever is truly and soundly collected from Scripture, is to be beleaved

and rested upon, as well as that which is expressly written, yet no Ordinance of Christ, nor the administration of it, but it is plainly expressed in Scripture, and depends not upon consequences, much less ~~meanings~~ *meanings*.

7. It is usuall in Scripture to attribute that to the instrument, that efficacy and force which belongs to the Author, as 1 Tim. 4. 16. Rom. 3. 28. & Gal. 3. 2. Heb. 13. That good means may be respected, and bad sleighted.

8. In a parable, the minde, scope, and intention of the Spirit of God is to be marked above all, it must be expounded and no further strained then things agree with the principall drift, as Mat. 20. 1, 2. The scope is, God is not a debtor to no man: straine no parable.

9. We may not interpret Scripture by allegories, unlesse we be able to prove the allegoricall sense by some other place of Scripture.

10. In interpreting Scripture, we must take the sense from the word, and not bring one to it.

11. Comparison of places together, darker

darker with plainer, is the way to understand it, *Nebe. 8. 8.*

12. There can be but one onely proper true sense of one place of Scripture, which we are chiefly to search after, and rest in ; wee may not make every Scripture speake every thing.

13. The literall sense of Scripture which ariseth from the words duly understood, is the onely true and proper sense.

14. Scriptures must be understood according to the largest extent of the words, except there be some restraint of them by the matter, phrase, and scope of them, (as the word *grace*, 1 Pet. 1. 13.) or by some other place of Scripture it appears they must be restrained.

15. They must be expounded simply, according to the letter ; except necessitie compell to depart from a literall sense to a figurative.

16. Wee must not take a figurative speech properly, nor a proper speech figuratively, *Mar. 26. 26, 27. This is my body*, is a figurative speech ; it is a great servitude to take signes for things, of which words be but signes.

17. Where there is a sentence in Scripture, which hath a tropicall or borrowed word, we may not think the whole place figurative, as *Mat.* 26. 28.

18. That which is said to one, must be understood to be said to all in the like case and condition, as appears by comparing *Joshs* 1. 5. with *Heb.* 13. 5. For of the like things there is the like reason and judgement to be given, let the circumstances be considered wisely.

19. A particular example will afford a generall instruction, when the equitie of the thing done is universall, and the cause common, otherwise not.

20. The Scripture puts upon dead things the person of such as speake, by a fiction of a person, *Pf.* 19. The firmament speakes, &c. So *Rom.* 19. 20, 21. *Psal.* 98. 7, 8. By this manner of speech wee are moved to affect the things spoken, and more easily brought to understand them.

21. By bodily things the Scripture leads and lifts us up to divine: thus a hand applied to God, signifieth his working power, so an eye, his knowledge, a heart his will, his foot his presence or govern-
ment,

ment, wings, his care or protection, a mouth, his word or commandment, a finger, his might, and a soule put for the essence of God.

22. The Scripture ascribes the names of things unto the similitudes and representations, as *1 Sam. 28. 14, 15.*

23. That exposition that causeth an absurditie to follow, is a false exposition, *Rom. 4. 14. & 10. 14, 15.*

24. The word *heart*, is commonly put for the soule of man.

25. There is such a necessary and mutuall relation between faith, and Christ the object, that where one of these is expressed alone, the other is included; Christ onely is the matter of our righteousness.

26. The Scripture divers times expresses the antecedent by the consequent, *Rom. 9. 33. with Isa. 28. 16.* For not making haste in *Isaiab*, Paul saith, *Shall not be ashamed*, shame & confusion being an effect which followeth haste.

27. The Scripture useth one word twice in one sentence, with a different signification, *Joh. 4. 35.* Harvest is taken first for earthly, and in the latter place for spirituall

rituall harvest. So the word *water* in *Job.* 4. 13, 14. First, elementary; secondly, spiritually; viz. the graces of the Spirit.

28. The word of commanding is often put for wilhing, as, *Let thy kingdome come, thy Name be hallowed*, that is, Oh that thy Name were hallowed; *Let him kisse me*, *Song* 1. 1. for oh that he would kisse me.

29. Crying in Scripture doth often betoken a strong noyse outwardly, but inwardly compunction and fervency of spirit and affection, *Rom.* 8. 15. *Heb.* 5. 7.

30. Things proper to the body are ascribed unto the soule, as hunger & thirst, to declare the earnest desire of the soule; because the soule is unknowne unto us, the Scripture very oft speaketh of invisible things by visible, and shadoweth spiritual by corporall.

31. A hyperbole is sometimes in Scripture, this kind of speech expresseth more then can be signified, by the proper acceptation of that speech it increaseth the truth, as *Gen.* 13. 16. & 15. 5. The meaning is no more then that his posteritie shall be very great, as *Gen.* 17. 4. so *Job.* 21. 25.

32. It is usuall in Scripture to put (all) for many, 1 Tim. 2. 3. *All* Jerusalem, and Mat. 4. 23. *All* diseases; So on the other side, many is put for all, as Rom. 5. 9. And whether all or many is meant, may be knowne by observing the matter handled.

33. Nothing is for little, Joh. 18. 20. Also small and none for few, Act. 27. 33. and alwayes for often.

34. The negative particle (not) is often put comparatively and respectively, not absolutely and simply, as Hosea 6. Not sacrifice, viz. rather then, or not sacrifice in respect of mercy, see Jer. 32. 33. So not is put for seldome, Luk. 2. 37.

35. The word ever or everlasting, doe not properly signifie eternitie, in every place where it is used, but great continuance, as Psal. 32. 14.

36. In Scripture the word (until) doth not alwayes exclude the time following, but signifies an infinite time, or until, viz. eternitie, 1 Cor. 15. *Until* 28. 28. *Until* 5. 26. That is to say, never, and also a certaine limit of time.

37. The copulative particle (and) is often

often when it is not joyned to other matter, as *Psal. 4. Ezek. 2. 1. & 5. 1.* And so often else-where: Also this particle *therefore* or *then*, is not alwayes illative or argumentative, *Rom. 8. 1.* Or it coupleth words outwardly to that which the Prophet heard inwardly.

38. The particle (*if*) is not alwayes a note of doubting, but of reasoning, as *Rom. 8. 31: Joel 1. 14. Acts 8. 22.* Sometimes it notes the difficultie of the dutie, and sometimes the necessitie of the thing, and sometimes it is put for doubtingly, *Mat. 3. 14.*

39. When a Substantive is repeated or twice mentioned in one case, it signifieth *emphasis* or *force*, as *Lord, Lord*; secondly, a *multitude*, as *droves, droves*, *Gen. 32. 16. many droves*: thirdly, *distribution*, as *1 Chron. 16. a gate, a gate*, *2 Chron. 19. 5. Levit. 17. 3. a Citie, and a Citie*, that is, every Citie: fourthly, *diversitie* or *varietie*, as *Pro. 20. 20. A weight and a weight*, that is, divers weights; *An heart and a heart*, divers or a double heart.

40. A Substantive, repeated in divers cases, if it be in the singular number, it argueth

argueth certainty, as *Sabbath of Sabbath*,
Lamentation of Lamentation, Micah 3. 4.
 If it be in the plurall number, it signifieth
 excellency, as Eccl. 1. 1. *Vanitie of vanities*,
Song of Songs, Cant. 1. *God of Gods*, Psal.
 136. 2. *King of Kings*, *Lord of Lords*, for
 most high and excellent.

41. Repeating of an Adjective, and of
 a Substantive, sometimes signifies increa-
 sing, as *Holy, holy, holy*, *Jehovah, Jehovah*,
Temple, Temple, &c.

42. A Verbe repeated or twice gone
 over in a sentence, makes a speech more
 significant, or else it shewes vehemency, cer-
 tainty, speediness, as *to dye, by dying*, Gen. 2.
And is my hand shortened in shortening,
 Isai. 30. 3.

43. A Conjunction doubled, doth
 double the denial, and increase it the
 more; *Shall not perceive*, Mat. 13. 14.

44. A figurative speech affords matter
 to nourish our faith, as *Mat. 15. 35.*
1 Cor. 12. 12. *Acts 9. 4.*

45. An Ironie, which is when the con-
 trary to that which is spoken is meant,
 carrieth with it a just reprehension of
 some finnes, as *Gen. 3. last.* *Judg. 10. 14.*
Mark.

Mark. 7. 9. 1 Kings 22. 15. Goe up and prosper, 1 King. 18. 27.

46. Questions doe sometimes affirme an earnest affirmation, as *Gen. 4. 7. Job. 10. 13. Job. 4. 35. Gen. 37. 13. 1 Kings 20. 2.* Sometimes they signifie a forbidding, as, *Why should the Gentiles say, where is their God? Psal. 79. 10. also 2 Sam. 2. 22.* And sometimes they argue affection of admiring, compassion, fault-finding, and complaining, as *Psal. 8. 10. Isa. 1. 21. Psal. 22. 1.*

47. Confession and yeelding, hath sometime in it a deniall and reprehension, as *2 Cor. 12. 16, 17.*

48. The word, *behold*, is not used alwayes, or onely to stirre up attention, as the report of some weighty or admirable thing, but most commonly it signifieth a thing manifest and plaine, where men may take knowledge, as *Psal. 51. 6. Mat. 1. 23.* and often else-where.

49. *Doing* doth sometimes import beleeving, as *Mat. 7. 2. Job. 6. 40.*

50. Negative speeches in Scripture be more vehement and forcible then affirmative.

51. Gram-

51. Grammer must give place to Divinitie, because things are not subject to words, but contrariwise.

52. The placing of things before which should come after, and some things after which should be before, is frequent in Scripture.

53. We are commanded to be perfect, viz. in uprightnesse, shining to all duties, for perfection in measure and degree, wee are not capable of in this world.

54. All places of Scripture have this proper to them, that they be interpreted by the matter handled, and phrase, scope, end, which is aimed at, or by circumstances of time, persons, places, also by precedence and subsequence, by conferring Scripture and analogie of faith.

55. Scripture hath allegories, as Gal. 4. 22, 23, 24. An allegory is ever to be expounded according to the meaning and drift of the place where it is found, allegoricall senses are not of private motion, but to be followed where wee have the Spirit for our precedent and subsequent, by conferring Scripture and analogie of faith.

56. Name-

56. Numerall words, as, 5, 7, 10, &c. notes not alwayes a certaine time, as *seventie weeks of captivitie*, &c. yet a certain finite time is put for an uncertaine oftentimes, as, *to fall seven times, to forgive seventie times seven*, and the like. Also divers numbers be Prophetically, as the number of *Daniels weekes*, or mystically, as the number, *Rev. 12. 8.*

57. The Scripture often in one word saying, uttereth one thing plurally, and many things singularly, as, *Blessed is the man*, &c. *Heare, O Israel, and thou shalt not have any strange God*, because God would have every one to take to himselfe that which is meant of that societie and kind whereof he is one.

58. In setting downe numbers, the Scripture is not exact to reckon precisely, as *Luk. 3. 23. Act. 1. 15.*

59. It is usuall in Scripture, by a part to signify the whole, as *Rom. 13. Let every soule be subject*, for every person, man and woman; and the whole sometimes notes onely a part, *Mat. 3. 5. All Judea*, that is, a great part.

60. Some wishing speeches be not so much

much prayers as Prophecies, foretelling what shall be, rather then desiring they should be as imprecations against *Judas*, &c.

61. The Scripture repeats the same things in the beginning and end of the sentence, as, *Psal.* 33. 10. It is done by way of explication, sometimes for confirmation, sometimes for expressing or exciting zeale, as, *Isa.* 3. 9. *Job.* 1. 3. *Psal.* 6. 9, 10. *2 King.* 9. 10. *Rom.* 11. 8.

62. In sundry places of the old Testament, cited by Christ and the Apostles, the sense is kept, but not alwayes the same words, as, *Rom.* 10. 15, 18, 19, 20, 21. and else-where. To teach us, that the Scripture is considered by the meaning, and not by the letters and syllables.

63. Some places in the old Testament, which seeme meere historical, containing bare Narrations of some things done, yet are mysticall withall, and have a hid and spirituall sense; as *Jonas's* being in the Whales belly, holds forth Christs death, buriall, resurrection, for it pleaseth God to make some histories already done, to be types and Prophecies of things afterwards

wants to be done, as that of Hagar and Sarah, Gal. 4.

64. The Scripture hath sundry words which according to the place where they be used, doe signifie divers, yea even contrary things, as Leven, to signifie the nature of the Gospel, Mat. 13. and also heresie and superstition, Mat. 23. 12. And sometime for sinfull corruption, as, 1 Cor. 5. So a Lyon signifieth Christ and the Devill, 1 Pet. 5. Likewise Serpent is put in good part, Mat. 10. 16. and in ill part, Gen. 3. 1. Because these things have severall properties and contrary.

65. Where the text of Scripture is ambiguous, as it cannot be found out by us after diligent search, to which sense of two or three to leave unto, that text may be interpreted in both senses, if an analogie of faith will suffer, & they be not against the circumstances of the text, for we must not swerve from the generall scope of the whole word, faith in Christ, and love to God, and our neighbour.

66. Many things be first generally spoken, and presently declared by particulars, as 1 Tim. 1, 2. There be many such examples.

67. Some

67. Some things in Scripture are incomprehensible by our reason, yet true.

68. Such Scriptures as have shew of repugnancy, are easily reconciled by an intelligent reader, as, *1 Tim. 2. 3.* with *Rom. 9. Not all.* By *all* is not meant every one, but of all sorts and kinds of men, rich and poore, &c. See *Joh. 5. 17. Gen. 2. 2.* That is, from making more workes anew of nothing. So *Matthew* speaks of a staffe which might cumber and burden, but *Marke* of one that might ease and relieve a traveller, *Mat. 10. 10. Mark. 6. 8, 9.*

69. Some things are said in Scripture not according to the truth of the things, but after their profession, appearance, or visible and opinion of the times, as others thought. Thus the Scribes & Pharisees are termed righteous, *Luk. 15.* And thus hypocrites are said to have faith, *Jer. 2. 18, 19.*

70. The Scriptures doe not allow alwayes the things & actions from whence similitudes be ferched, as the manners of thieves, and unjust Stewards, and Judges.

71. Some of Christs workes were miraculous, and proper to him as Media-

tor; but Christs morall duties were given us for example and patterne, *Mat. 11. 29, 30. 1 Pet. 2. 21. 1 Job. 2. 6. That we should walke as he hath walked.*

72. By the words *poore* and *weake* in the Scriptures is often to be understood all Gods people, *poore* or rich.

73. When sinfull actions are attributed to God, as to provoke others to anger, to envie, or to harden *Pharaohs* heart, and the like, we must know God tempts none to sinne, as *Jam. 1.* But he doth it by delivering them over to Satan, & their lusts, to be hardened, God oft punisheth sin with sin, *Rom. 1.*

74. Sundry interrogations in Scripture, as, *Rom. 10. 14, 15.* have the force of a negative, that is to say, they cannot. Some againe do so aske a question, as they require & have an expresse answer, *Psal. 15. 1. Rom. 11. 1. & 3. 12.* It is to quicken attention, or to urge more vehemently the affection, or to prepare way for some weightie discourse.

75. The title (*God*) is sometimes put absolutely, and in the singular number, then it notes the Creator, or the essence.

Some-

Sometimes it is used with an addition, as in Exodus, *I have made thee God of Pharaoh*, or in the plurall number, Psal. 84. *I have said ye are Gods*; and vers. 1. *In the assembly of Gods*, then it belongs to the Creator, for Rom. 1. 7. Sometimes essentially, as Job. 4. 24. *God is a Spirit*. So the word *Father* is sometimes put essentially for the deity, Mat. 6. *Our Father*. Sometimes distinctly, *The Father is greater then I*. Ignorance in these Rules causeth errors concerning God.

76. Words of knowledge and sense doe signifie (besides) action and affection, as, *God knoweth the wayes of the righteous*, Psal. 136. And *what he knoweth who are true*, 1 Tim. 2. 19. Apoc. 2. 3. is meant he knowes them with love, favour, and approbation, to reward and crown them. Also it is said, *whom he foreknew*, Rom. 11. 2. with 1 Pet. 1. 2. is meant his eternall love embraceth these as his owne; for he knew barely before all reprobates and devils, and their works too, but not with favour and allowance. Also the word, *Remember*, is a word of sense, yet it often imparteth care, love, delight, 1 Cor. 11.

Do this in remembrance of me. (Cor. 11.)
 77. Legal and Evangelical promises
 must not be distinguished by books, but
 by the nature and condition of the pro-
 mises: for Legal promises may be found
 in books of the New Testament, as, Rom.
 2. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. And Evangelical promises of
 grace are in the old Testament, as, Exod.
 12. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. Observe
 them according to these two rules fol-
 lowing.

78. If promises of temporal, or eter-
 nal things are propounded upon condi-
 tion of works, they are Legal, and
 only hath kept the Law, and they which
 believe are to claim them by this title
 conveyed to them by faith in Christ.

79. All promises for this life or a bet-
 ter, which are made as one condition, of
 believing, repenting, working, (for these
 are works though imperfect) are only
 effects and fruits of faith, and not condi-
 tions nor causes, but are only to declare
 what persons God will save: Gal. 3. 12. He that
 keepeth the promises, &c. 1 Tim. 5. 8. He that
 keepeth, &c. Job 3. And to understand them
 in

in any other sense is legal, for Psal. 1. 1.
20 of vanity and lie to trust on a firm!

20. To declare such places where moral duties are commanded and commanded, they must be understood according to their nature, as, 1. though no word be spoken of Christ, yet it must be understood that he alone is the whole cause of every part of our salvation, as

21. All moral duties are then commended in any part, when the part which doth them, is first in Christ, and his sinners pardoned through his death, as 1 Cor. 2. 5. Rom. 11. 6. Our best duties are imperfect, if in Christ accepted, if out of Christ, men's best duties cannot cause them to be accepted.

22. All good works must have a pure heart, God's glory for the beginning and the end, having a confidence to God in obedience to his Word: unless the person be accepted, the bare deed or action cannot please God.

23. Where blessedness is promised to moral duties done, those places are not to be considered as causes thereof, for

Christ is the cause of all, but only to declare what persons they are whom God doth save; and what the Saviour's duty is to doe.

84. These duties must not be understood in the strictness and rigour of the morall Law, but of a continuall and unstained desire, purpose, and endeavour to doe them. This rule prevents scruples and feares, which weake ones have through the sense of their wants and failings.

85. The Scriptures use to call them sonnes, which by nature are no sonnes to them whose sonnes they are called, but they are sonnes legally, and by succession: thus *Salathiel*, being sonne of *Neri* naturally, *Luke* 3. 27. is legally and by succession made the son of *Jechonias*, whom he succeeded in the kingdome, as *Mat.* 1. 12.

86. After this manner *Zedekiah* or *Jehoiakim*, *1 Chron.* 36. 10. and his sonne, *1 Chron.* 3. 16. His brother by generation, his sonne by right of succession. By this Rule the two Evangelists, *Matthew* and *Luke* are reconciled in their Genealogie; for *Luke* followeth the naturall order, and *Matthew* the legall order.

87. Many

87. Many things are said in Scripture by anticipation and recapitulation.

88. In Scripture some things are spoke well, when righteous things are taught rightly, as, *Repent and beleeve, &c.* Or secondly, when evill things are taught evilly, when wicked things are perswaded, as, *To curse God and dye.* Or thirdly, when good things are uttered evilly, when some right thing is said with a perverse mind, as *Job. 9. Be thou his Disciple.* Or fourthly, evill things well spoken, and dishonest things uttered in honest termes; as, *David went in to Bathsheba,* and *Rom. 1. 26.*

89. The Scripture speaks many things in the person of the ungodly men, whose crooked words it doth report unto us as well as their deeds.

90. That word which seemeth to forbid goodnesse, or to command wickednesse, is a figurative speech, as, *Unlesse a man eat my flesh, &c.* This is wickednesse, because the word is pure, it cannot allow any thing against honesty of manners, or veritie of faith.

91. Tropes and figures in Scriptures are not to be accounted lies; as for Christ calling

calling *Hered a Fox*, and himselfe a *Vine*, a *Dore*, &c. Because there is no purpose to deceive in them, but by meeke resemblance to expresse the truth.

92. Similitudes are rather to make darke things plaine, then to prove any doubtfull thing: similitudes are not argumentative, as *Stewards in Job. 18.*

93. To make allegories and figures, where none are in exposition, is licentious, dangerous, and hurtfull.

94. In things that be subordinate, the affirming the one doth not follow the denying of the other.

95. All interpretations must be fit as well as true.

96. It is a ready way to all error, to interpret Scripture by prejudice, in favour of some opinion of our owne.

97. In Scripture a betrothed woman is called a wife, *Mat. 1. 20.* and so of the man, *Deut. 22. 23.* Because betrothing is an essentiall part of marriage, yet the solemnization is necessary unto comelineffe and avoyding of offence.

98. That interpretation is corrupt that builds not up in faith and love.

99. A figurative speech in Scripture does more affect us with delight, then if the same thing were spoken plainly without figures. *Psal.* 23. 1. Gods care is set out by a Metaphor of a Shepherd, and *Isai.* 5. 1, 2, 3. Also see *Jab.* 15. 1, 2. For new things engender delight.

100. When the Scripture speaks somewhat darkly, it useth for the most part to joyne thereto some plaine thing in the same place to give light to it, as, *Isa.* 51. 1. The latter part of the 1. verse is somewhat hard, is opened in the beginning of the second verse. So *Isaiah* the 1. the third verse expounds the second, and the former part of the first verse of *Isa.* 53. expounds the latter, and *Rom.* 10. the 5. and 6. verses, expounds the 2. & 9. 13. 8. *Saith* the word is neere, that is, the Gospel. See the like, *Rom.* 8. 20. 31. 2 *Tim.* 4. 6. *Rom.* 11. 7, 8. 1 *Cor.* 5. 9. yet this Rule holds not alwayes.

Demon-



Demonstrations, that
 the holy Scriptures, called
 the Bible, are of God,
and from God.



The Scriptures are from God,
 or from men, they are not
 from men, because neither the
 folly, nor the wisdom of men
 cannot effect such a worke.

1. Because men as men cannot under-
 stand the meaning of them, nor agree up-
 on any meaning of them : So that it ap-
 pears they are a mystery above the reach
 of nature.

2. They are not from men, because
 they condemne that which is most ex-
 cellent in man, as the wisdom of man,
 &c. it being contrary to nature, for to
 condemne that which is most excellent in
 nature, the Scriptures declare natures
 wisdom in the things of God to be foo-
 lishnesse,

lillness, & the wisdom in man esteemeth the wisdom of God to be foolishness.

3. It is not from men, because the whole scope of the Scriptures tends to destroy that which the nature of men love most.

4. Because that which the Scriptures require, is not onely contrary to the nature of man (so that men delight and choole to read any booke rather then the Scripture) therefore before men can submit unto it, they must deny themselves. So also that which it requires, is beyond the power of men, and requires a divine power, as the Scriptures and experience teach.

5. It is not from men, because the more any is ruled by it, obeying it, the more such are hated and persecuted by men, which sheweth it came not from nature.

6. The Scriptures came from God, because they tend to God, it being a rule in nature, Every thing tends to its center, as stone to the earth, the waters to the Sea from whence they came. So the Scripture runs to God, the God in his goodness, wisdom

wisdom, power, love, there is in them
a divine wisdom, they speake for God,
they call men to God, to be for God.

They are not from men, because
the way of bringing them forth into the
world, was contrary to the wisdom and
expectation of men, who in great matters
employeth great, honourable, and wise
men, but God, takes a quite contrary
course, he chooseth such who were mean
inconceivable, silly, and dunces as scribes,
scribes, and Teer-makers, &c. to be the pub-
lishers and penmen of the Scriptures.

They are from God, because God
hath wonderfully continued them, pre-
served them strangely; first, in making the
Jews, who were enemies unto Christ,
and the Scriptures, great protectors of
them, also preserving them when the
great powers hath sought their destru-
ction, by searching for them, and burn-
ing them, &c. The like preservation can-
not be declared of any writings of men,
which have had so great opposition.

The miracles that were wrought
at the first publishing of them, shewes
that they are immediately from God, and

for that sake of this we have the testi-
mony of them who lived in Christ and
the Jewry who would not own Christ
nor his doctrine; yet in their writings
they confess; there was one Jesus who
did such miracles as the Scriptures de-
clare; as ^{John} 10th Ch. and others testify
10. We know the Scriptures to be
from God; because we see some of the
prophecies accomplished in our dayes;
according to the saying of Christ; that
there shall arise false Christs; and false Pro-
phets; 18th shall say, I am Christ; Mat. 24th Ch.
24. There being now two or three; or
more; that have said so of themselves:
And the division is hold in this; 1st Ch. 15th
53. From henceforth there shall be many
false teachers; they will say, we have seen
and the spirit against the Father; and the
spirit against the Son; etc. which is now
accomplished in these dayes; for when
there hath been but five persons in one
family; every one of them of a several opi-
nion concerning Religion; 1st Ch. 15th
23. As I have said, now in the latter times
shall many depart from the faith; and shall
be teaching of men and doctrines of devils;

1 Tim. 3. 1. &c. How many lies are now
 held and received for truths, so that man
 here speaks against the Scriptures, deny
 the resurrection of the body; others teach
 that men and devils shall be saved; and
 that the world is everlasting; and that there
 is neither heaven nor hell; with divers o-
 ther opinions, that I am ashamed to name
 some of them which are held for truths;
 They know also, that in the last day perillous
 times shall come, for men shall be lovers of
 their own selves; covetous, boasters, proud,
 blasphemers, disobedient to parents, unthank-
 ful, unholie, without naturall affection, ranc-
 ous breakers, false accusers, incontinent, fierce, de-
 spisers of that is good, trayers, hater
 of good men, without understanding, without
 fear of God, having a forme of godlinesse, but
 denying the power thereof. 2 Tim. 3. 1. &c.
 Which things our eyes have seen come
 to passe, more then ever hath been heard
 of by any that have been before us, and
 are like to increase more and more. And
 therefore must be that the Scriptures may
 be fulfilled, and men must have a rea-
 son for every thing in Religion; for such
 can, how can the dead body eaten by an-
 other

other creature be raised againe? To whom I reply, God is said to be *without beginning*, (and so he is, else he could not be God) but what reason can be given, that God never had a beginning, or that God is ever present in all places and knoweth, and ordereth all things, yet he is so, yet I see not how reason can reach these things, &c.

To beleve the Scriptures is a worke of faith, and unlesse the holy Spirit of God perswades the truth of them, there will be doubting; the Lord perswades his of the truth of the Scriptures, and of their interest in the same.

**That Christ dyed not for the
sinnes of every man in the world.**

SOME men affirme that Christ dyed for all the sinnes of every person in the world, and yet they shall not all be saved: To whom we reply, how can it agree with the wisdom of God, to grant that which he knew would never profit?

As

As for God to give Christ to dye for the
salvation of man, and yet decree to con-
demne him, and doth not Christ lose the
end of his death, to dye for their salvari-
on who yet perish? or is it justice to re-
quite the payment of one debt twice?
is there remission of sinnes in Christ for
every man, but no righteousness, no e-
verlasting life for them? did Christ pur-
chase salvation, but not the application
of salvation, which is necessary to salva-
tion? how doth it appeare, Christ pur-
chased salvation, or enough for salvation,
or is the death of Christ of an uncertain
event? is Christ appointed to death, to
purchase a possibilitie of salvation, but
not salvation it selfe, with the applicati-
on of it, then Christ shed his blood to
save man, and yet no man saved by it;
for if it depends upon mans believing of
it, why may not all of them perish as well
as any of them? And if it be so, if man
please, Christ shall lose the end of his
death: but it clearly appeares, that all
those for whose sinnes Christ dyed, are
justified by his blood, and shall be saved
from wrath through him; For if when we

of every man in the world.

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were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saved by his life, Rom. 5. 8, 9, 10. & B. 3. 4. (but this subject is handled at large by John Spilbery in his book intituled, Gods Ordinance) if the Sonne shall make you free, then are you free indeed, Job. 8. else not. But upon second thoughts, they affirme that Christ never dyed for the sinne of unbelieve, and that finall unbelieve is the unpardonable sin.

Answer. It cannot truly be denied, but unbelieve (is a not beleeving Christ) which sinne is most immediately and directly against Christ, which sin is pardonable, with all manner of sin and blasphemy, which Christ saith, shall be forgiven unto the sons of men, as appears Mat. 12. 31, 32. therefore not beleeving in Christ, is not the unpardonable sinne also. Such as beleeve, have been guiltie of unbelieve, which is pardoned in them, and if the sin of unbelieve, which is none of the least sinnes, is pardoned without the blood of Christ to the Elect who beleeve, why might not all other sinnes in like manner be so pardoned to them, and then shall not the blood

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of Jesus Christ be shed in vaine, because by their reason their finnes might have been pardoned without it, as well as their unbelieve. And seeing without shedding of blood there is no remission, Heb. 9. 22. let them declare how unbelieve can be remitted: also if the blood of Jesus Christ his Son, cleanse us from all sin, then from unbelieve also, 1 Job. 1. 7. Also if finall unbelieve were the sin against the holy Spirit that is unpardonable, then it could not be committed before death, *There is a sin unto death, if thou see thy brother sin, &c.* But if a man could not commit this sin before he dye, he could not be seen so to sin, 1 Job. 5. 16. 6th sin is described Heb. 10. 29. therefore finall unbelieve is not this sin here spoken of. To conclude, Christ dyed not for the finnes of all the world; for Christ saith, *He layeth downe his life for his sheepe*, Joh. 10. 15. *You beleeve not, for yee are not of my sheepe*, vers. 26. *Yet as many as were ordained to eternall life beleeved*, Acts 13. 48. see Job. 17. 2. 19. 24. 29. The end of Redemption is application, Phil. 1. 29. Job. 6. 37-39. The Scripture saith, *He tooke upon him the seed of Abraham*, Heb. 2. 16. and how A-
bra-

Abrahams seed is considered, appears *Gal. 3. 16. 22. 29.* Such as are *Christi*, such as beleeve are *Abrahams* seed. And seeing all *Adams* posteritie cannot be considered to be *Abrahams* seed in no sense, therefore there is no ground to conceive that *Christ* dyed for the finnes of all the seed of *Adam*, as they affirme.

That all men under the Gospel, have not sufficient grace given them for conversion.

FOr the word *sufficient* grace, how can we conceive that grace to be sufficient in power, which is not sufficient in performance of the worke? for seeing conversion follows not, how is it sufficient to conversion? is that sufficient to conversion that never attaines it? is that medicine sufficient to cure such a disease, which being taken doth not cure it? *Sufficient* and effectuall is all one. And seeing many were never converted, it must of necessitie follow, that sufficient grace was never given unto them; for if sufficient strength be put to move the earth, motion must needs follow. The reason why they came

not to Christ, was because the Father did not draw them, *Joh. 6. 44.* and inwardly teach them. God must give a heart to perceive, and eyes to see, for miracles cannot doe it, *Deut. 29. 3, 4. Joh. 12. 37, 38.* The arm of the Lord must be revealed. They say it was because they would not believe. Wee answer, They neither would nor could, the Lord saith, *they could not believe, Joh. 12. 39.* Therefore man cannot finally hinder his conversion; for whom God will save, no power of man can destroy. Man in his first conversion is wholly passive, we cannot worke it in our selves, nor hinder Gods working of it, because we are dead in sinnes, *Ephes. 2. 1. Col. 2. 13. Ephes. 5. 14.* and spiritually blind, *Rev. 3. 18. Eph. 4. 17. & 6. 8. Mat. 6. 23. Luk. 4. 18. Joh. 1. 5. Acts 26. 18. 1 Cor. 2. 14.* Our hearts stony and destitute of goodnesse, *Ezek. 36. 26. & 41. 19.* Gods worke in converting us is a raising from the dead, *Eph. 2. 5. Col. 2. 12. Rev. 20. 6. Joh. 5. 21. 25.* A restoring the sight to the blind, *Luk. 4. 18.* A new birth, *Joh. 1. 13. & 3. 3.* Another creation of him, *Eph. 2. 10. Psal. 51. 17. 2 Cor. 5. 17.*

Gal. 5.

Gal. 5. 15. The giving of a new heart,
Ezek. 9. 19. So that man cannot prepare
 himselfe to conversion. God regenerateth
 man that he may believe. The tree must
 first be good, before it can bring forth
 good fruit. How can they that are evill
 speake good things? *Mat. 12. 34.* It's an
 error therefore to thinke that mans con-
 version to God begins in some act man
 performes, and not in a worke first
 wrought in us by God. They alledge,
Isai. 55. 11. to prove the word and the
 Spirit goeth together. *Ans.* Not to make
 it powerfull in the conversion in all.
 They reply, *Act. 7. 51.* For have they re-
 sisted, &c. *Ans.* True; in resisting the out-
 ward means, but it cannot be proved that
 they resisted in the inward work of God
 upon their hearts. From *Mat. 23. 26.* they
 affirme, that he that useth nature well,
 shall have grace. This text is to be under-
 stood of the gifts of the Ministry in the
 improvement of them, the increase is in
 the same kinde, nature and grace are not
 so. Also it's plaine, grace hath not been
 bestowed upon such as used nature best,
 as appeares by the rejection of the *Sa-
 douites*

nians and Capernaits, who were better fitted for nature. Therefore the well using of nature, is no preparation for the receiving the Gospel. And to what end shall God give meanes sufficient to work faith and repentance in such as he hath not appointed to life? But all that are given unto Christ, doe in time come to him, and he brings them to everlasting life, *Job. 6. 37, 39. To you it is given to beleieve, Phil. 1. 29.*

Reasons why wee dissent from such as hold free will.

I. **B**Ecause it exempts the creature from being under the power of God, for that which giveth a creature power to doe as he will, when God hath done all he may unto him, that doth make him no instrument subject to Gods power, for they affirme, that God doth not worke in his omnipotency, but leaves it to the free will of the creature. It is one thing to be able to doe a thing by per-
swasion,

swasion, and another to doe it by power which I cannot refuse, this latter they deny.

2. It denies Gods decree to be infallible, for either God determines in such and such cases, with the circumstances thereof, or not, if not, then he cometh short of the creature herein, for he determineth such things in his matters.

3. If God doth not determine and apply the creature to will and worke that which he worketh in the creature, then the creature is the cause why God willeth this or that, and by consequence is the cause why he willeth this or that, but the creature is not the cause, &c. Gods working this or that, must either goe before the will, and so cause it to will, or else it must follow, accomplishing that which mans will willeth, the latter makes God to follow and tend on mans will. Also it makes the will of man to have a casuall force in God himselfe, as if God should say, I will work conversion, faith, &c. in such a person if he will.

4. If libertie of will stands in such a power, free for exercising good or evill,

then Christ had not libertie of will, for he had libertie onely to work that which was good; nor hath man of himselfe any libertie or power to come to Christ; For, saith Christ, *none can come to me, except the Father draw him*, Joh. 6. 44. 37. So that they are deceived who make God by his grace to convert us. So that he leaveth it in our power, whether we will be converted or no: but who can resist that which God worketh by his almightie power, Eph. 1. 20 when he putteth forth this his power which raised Christ from the dead? and if this could be resisted, it were not almightie. The Apostle saith, that *the power did worke in him mightily*, Col. 1. last, Eph. 3. 20.

5. Because God in his good pleasure of his will doth freely and effectually determine of all things whatsoever he will let, he doth all things according to the counsel of his own will, Ephes. 1. 11. All things are in the hand of God before they are in themselves, and what he will let, he effecteth in his time, and nothing is done, if he will let, it not to be done, Psal. 115. 3. Job. 42. 1. Jehovah doth whatsoever

For ever he pleaseth. The will of God is the
first cause of things; By thy will they are,
Rev. 4. 11. He by willing makes the ob-
ject, Jer. 1. 18. He hath mercy on whom he
will, Rom. 9. 18. and there is no cause to
be given of his will; It is God that worketh
in you to will and to do, Phil. 2. 13. And
such as make the will of God to depend
upon the creature, as if he beleeves, God
wills his salvation, if he beleeves not, he
wills his damnation, makes Gods will
mutable, and to depend upon the act of
the creature; and then it will follow, so
often as the will of the creature changeth,
so often God changeth, and then God
will do this or that if man will: But
whatsoever God willeth in all things he
willeth effectually, so that he cannot in
no wise be hindered or disappointed;
for if God should will any thing he could
not obtaine, there should be imperfection
in God, and if he can obtaine it and will
not, how then doth he will it? *Ish. 46.*
10. Every decree of God is eternall,
1 Cor. 2. 7. *Acts 15. 18.* and remaines al-
wayes immutable, *Numb. 23. 23.* *Pro. 23.*
21. And as many as were ordained to eternall
life

life believed, Act. 13. 38. Whom he predestinated, them he called, Rom. 8. 30. God did from eternitie know every severall thing, with all the circumstances thereof, and knowes how to apply the fittest occasion to every thing, and how to effect all things: He that frames the heart, observeth all their workes, Psal. 33. 15. Isai. 44. 2. even those things that seeme to happen most freely God determines of according to his will, of the very heart of man, Psal. 33. 15. 1 Sam. 10. 9. 26. Pro. 21. 1. Of a man killing another by chance, Eccod. Of the lot cast into the lap, Pro. 16. 33. Of sparrowes falling, Mat. 10. 29, 30. Of lilies, flowers, and grasse of the earth, Mat. 6. 28. 30. Yea of all creatures and things, Job 38. Psal. 104. Isai. 45. 7. Jer. 14. 22. That the bones of Christ should not be broken. By all which it appeares, the will of God determined the certainty of the event. And if God should not determine of all things, the will of God should not be simply and universally the first cause; and to deny him to be the first cause, implies that there are two first beginnings, or more then

then two, which cannot be truth. And for any to say, that man hath power to resist all God can worke for his conversion, is to put grace in mans power, (and not mans will under the power of grace) is to say, that man is able to frustrate Gods counsell concerning his conversion, and power to resist all that God can worke herein, is to affirme, that man hath power to frustrate Gods counsell; and if it be so, will it not follow that man hath power to make God a lyer? If God by his omnipotent power inclines the wills of men whither he willeth, then he hath them more in his power then man hath; then his will decreeing is the cause necessitie followeth, and the will of the creature is not the cause of the necessitie of things. The Scriptures declare that God workes all things *after the counsell of his will* (not mans will) and made all things for himselfe, Pro. 16. 4. Isa. 43. 6, 7.

Object. Then you take away the liber-
tie of the will, if man have no power to
doe otherwise.

Ans. 1. That which doth (not having
power to doe otherwise) from second
causes,

causes, compelling it so to doe, in that it is not free: Gods will in himselfe is the first cause of all things, and this omnipotent will of God doth determine the creature.

2. Men ground the freedome of will falsely, for the freedome of will as it is a faculty voluntary or elective, doth not require this indifferency of the inclination in exercise, for it is bound by Gods decree, so as not any thing can be done but what he hath determined, yet nothing can satisfie some, unless it be granted that they have power of will to crosse Gods decree.

3. If the cause why God chooseth me (and not another) is because I will, &c. then it is not merely from his will, and then you deny the freedome of Gods will. Also if a man hath libertie of will to resist Gods will and worke, so as God shall not convert him, it will follow that when we are converted, we convert our selves, which is contrary to the Scriptures, as, *Psal. 51.* And doe not they give the Scriptures the lye, that say the will of an unregenerate man may be free to righteousness,

ness, will it, and embrace it when it is
proposed: But if a seeing eye were in
darkness, it could not discern any thing,
how much lesse shall the blind see it. By
nature we are blind, *Rev. 3. 17, 18.* We
are darkness, till we be made light in the
Lord; *Eph. 5. 8.* Darkness cannot com-
prehend the light, *Joh. 1. 5.* The naturall
man cannot receive the things of the Spirit,
for they are foolishnesse to him, *1 Cor. 2. 14.*
Therefore the Saints pray to God to re-
veale to them the knowledge of Christ,
and to enlighten their eyes by the Spirit
of wisdom and revelation, *Eph. 1. 17, 18.*
Mann will being wholly intralled into
sinne, as appeares *Rom. 6. 20. & 8. 6.* The
carnall mind is enmity to God, it is not sub-
ject to the Law of God, nor can be; how
then can it will, desire, and receive grace
by nature? As God commanded *Pharoh*
to let *Moses* goe, yet he could not, for God
hardened his heart that he could not be
willing, *Joh. 12. 39.* with *Rom. 11. 32.*
they confesse, that unlesse God give faith,
it is impossible for men to beleve; so then
the reason men doe not beleve, is because
God doth not give them faith, *Phil. 1. 29.*

But

But to what purpose is it for God to give Christ to dye for mens finnes, seeing as they confesse, they shall have no benefit by him unlesse they beleeve, and that they cannot doe without God, and God doth not give them faith (if he did, they could not but beleeve) what great love is this which is shewed to them? The substance of those famous, or rather infamous opinions ~~of some~~ of such as hold free will, and that Christ dyed for the finnes of all *Adams* posteritie, is that God wills the salvation of all men, but he is disappointed of his will. Those whom God will save by his antecedent will, he will destroy by his consequent will: that God doth seriously intend the salvation of all persons, yet neverthelesse, he calls men by a meanes, and time, that is, not apt, nor fit, by reason whereof those who are so called, doe not follow Gods calling. That faith is partly from grace, and partly from free will; that God is bound to give all men power to beleeve. They distinguish between the obtaining of salvation, and the application of salvation; The first, they say, is for all; The second

is onely for them that beleeve, but the application of salvation is neither willed, nor nilled to men. That man may determine and open his own heart, and receive the word of God; That the reprobate may be saved; That the number of the Elect is not certain; That the decree of Reprobation is not peremptory; And that a Reprobate may convert himselfe; And that faith is not of-meere grace. They bring in God speaking thus; I decree to send my Sonne to save all who shall beleeve; but who and how many they shall be, I have not determined, onely I will give to all men sufficient power to beleeve, but he shall beleeve who will himselfe: I will send Christ to dye for the finnes of many, whom I know it shall not be effectuell at all unto, to whom I will never give faith, and notwithstanding Christ hath satisfied for all their finnes, yet they shall suffer my wrath for them for ever.

That

That God did not elect
for foreseene Faith.

WEE grant God knew all that ever was, is, or shall be, but we deny that God did elect to life any for any thing he did foresee in them; for if God should looke out of himselfe to any thing in the creature, upon which his will may be determined to elect, were against his al sufficiency, as if he should get knowledge from things we doe, implies an imperfection of knowledge, and of will, if he should see something in us before he can determine, as if God were in suspence, saying, I will choose this man if he will, I will upon foresight of my condition absolutely choose him. To say, I will elect ~~me~~, if they beleeve, is a conditionall election, and if they can doe this without God, then God is not omnipotent; if they say, he will give them faith to beleeve, then it is all one with an absolute will, as I elect to life, and I will give these faith; *For whom he predestinaterh, them he calleth,* &c. *Rom. 8.* It seemes God wills our salvation,

vation, if we beleeeve, that is, he wils the
having a thing on a condition, that he
will not worke, and then it is impossible,
unlesse the creature can doe something
that is good, which he will not doe in
him, or on a condition, which he will
worke, and then he worketh all he wil-
leth, or on such a condition as he seeth
the creature cannot performe, nor him-
selfe will not make him performe; and
this were frivolous. Also to say God de-
creed to send Christ to save all, if they
will beleeeve, I see they neither will nor
can, therefore I will condemne them.

*Job. 12. 39. God hath shut up all in unbe-
liefe, as, Rom. 11. 32. therefore they could
not beleeeve, because he hath blinded their eyes,
and hardened their hearts, that they should
not see with their eyes, nor understand with
their hearts, and be converted, Joh. 12. 39,
40.*



Concerning Infants Baptisme.

SOME reasons why we dissent from it.
1. Because we finde no command nor
example in the word of God, that any
Y infants

infants were baptized, and wee are forbidden to presume above what is written. And if we should admit of any one thing in the worship of God which we finde no warrant for in the Word, we should be forced by the same reason to admit of many, yea, any invention of men.

2. Because God requires that such as are baptized, should first be made Disciples; Beleeve and repent, &c. *Mat.* 28. 19. *Acts* 8. 12, 13. 36, 37, 38. *Acts* 2. 38. 41. *Mat.* 3. 6. *Mark.* 1. 4, 5. *Acts* 10. 44. 47, 48.

3. Because Christ in his Testament, which is his last will, the Legacies therein contained are given to such as beleeve, and to none else, *Gal.* 3. 6, 7. 14. 23. 29. *Rom.* 8. 17. & 14. 11, 12. These are the heires of the kingdome of Christ, with the priviledges thereof, *Jam.* 1. 18. 1 *Pet.* 2. 23. *Job.* 1. 12, 13. 1 *Job.* 3. 9. 10. Those that beleeve are the seed of the righteous, and of the promise, *Isai.* 43. 5. with *Rev.* 12. 17. *Gal.* 4. 26. 31.

4. Because the matter of the Church of Christ ought to be Saints, *living stones*, as, 1 *Pet.* 2. 5. 9. *Eph.* 2. 19. 10 23. & 4. 6.

1 *Cor.* 12.

1 Cor. 12. 12, 13. 25, 26, 27. Eph. 5. 25, 26, 27. Job. 4. 23. Act. 20. 28. Rev. 17. 14.

5. Because God in his word denies fellowship and communion with such as do not beleeve, Job. 3. 5, 6. 36. Heb. 11. 6. Rom. 9. 8, 9. They which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed. If yee be Christs, then are yee Abrahams seed, and heires according to promise, Gal. 3. 29. For yee are the children of God by faith in Christ Jesus, vers. 26. Those God owns for his in his word are purchased by his blood, who are called, chosen, and faithfull, 1 Pet. 2. 5. 9. Jam. 4. 23. Eph. 2. 19. to 23. & 4. 16. Rom. 8. 29, 30. Rev. 11. 7. Eph. 1. 4, 5, 6. 2 Thes. 2. 13, 14. 1 Pet. 1. 2. Act. 2. 47. & 13. 48. The naturall posteritie of beleevers are not so much as in appearance such.

But because this Controversie is handled largely in severall Treatises, such as desire further satisfaction, may have recourse to them.

Some affirme, that the children of beleevers in Church-fellowship, are to be

Concerning Infants Baptisme.

baptized, which is now practised in New-England, and else-where. There are three doubts to be answered.

1. What if neither of my parents, nor their parents can be proved beleivers?

2. Nor any members of a true visible Church?

3. If I were baptized with god-fathers & god-mothers, Common-prayer-book, Crosse, and Surplice, and by a Minister made ty the Bishops, all which are now found out to be Antichristian, and the manner of Baptisme was also by sprinkling water upon my face; concerning which the Scripture is silent: how may I be assured God will own such a baptizing for his Ordinance, seeing also themselves confesse, that no man may lawfully baptize but a true Minister that hath a lawfull calling? And although wee conceive men able to preach the Gospel may baptize, yet we doe not beleewe God sends such to baptize, whom he hath not informed of the manner how to doe it, which is not by sprinkling water on the face, but by dipping in the River, as, *Mar. 3. 16. Act. 8. 38.*

—ued

s V

That

That the gift of miracles is not
essentiall in him that dispenseth Baptisme.

THat some of those that did baptize,
did miracles we grant, and that all
that baptized did so, cannot be proved;
John baptized, yet he did no miracle,
Job. 10. 41. nor Apollos, &c. And seeing
that the Scriptures doe not declare that
the gifts of tongues, or miracles, or lay-
ing on of hands, is to be in those that dis-
pense Baptisme, we have no word to war-
rant such a restriction; men are to ad-
minister baptisme by vertue of gifts.

1. Then that gift and ministry which
God in his word owns, is to be acknow-
ledged sufficient for his Ordinance; but
some one or more of those gifts in 1 Cor.
12. 8, 9, 10, 11. 28, 29, &c. still continue,
as they confesse; Ergo,

2. All the gifts of the Spirit are of the
same nature, viz. spirituall, though di-
vers in operation, and are of equall au-
thoritie, and so to be esteemed by us,
1 Cor. 12. 7, 8, 9. 24.

3. As in the naturall body, wee honour and put comelineffe upon those parts which we think least honoured, for our comely parts have no need; so ought we to doe the same in spirituall gifts, as, 1 Cor. 12. 23, 24. Doe they so who tie the administration to one of the gifts of the Spirit, and not to another; and doe not they who seeke to honour one gift, to the dishonour of another, dishonour all the gifts of the Spirit? For as it is in the body, 1 Cor. 12. 26. so it is in this case; and this was the *Corinthian* sin, as appears 1 Cor. 12.

4. Wee are all baptized by one Spirit, 1 Cor. 12. 13. He saith not by the gift of miracles, &c. and he that is baptized by any gift of the Spirit, is baptized by the same Spirit, vers. 28, 29, 30.

5. If the administration of Baptisme be not annexed to the operation of one gift of the Spirit, more then to another of the same Spirit, then wee may not so annex them: but to the operation of any one gift of the Spirit, Baptisme is not annexed: *Ergo*: for prooffe, see 1 Cor. 12. 7. to 14.

6. If

6. If God workes in all the operations of the Spirit, then to be baptized by any of the operations of the same Spirit, it must be acknowledged to be the Baptisme of the same God: but the first is true, 1 Cor. 12. 6. *Ergo*, the latter is true also.

7. If the Apostles might baptize, because they were Apostles, then might they baptize in case they had not the gift of miracles and tongues, &c. For it is one thing to be an Apostle, and another to have the gift of tongues or miracles, as appears 1 Cor. 12. 28, 29, 30. They were severall gifts, & though they might have the gift of miracles, it's not because they were Apostles; for they were given according to the good pleasure of his will; he divides to every man severally as he will, 1 Cor. 12. 11.

8. If any affirme Baptisme was to be administred by those who had such gifts of miracles, &c. because those gifts were greater in operation, and so the greater gifts: I answer, the gift of faith is greater then the gift of miracles, for a man may perish with the latter. They confesse, some of these gifts still continue, if the rest are

not, then these are the greatest now, and so Baptisme may be dispensed by him that hath any of them, and if they be ceased, might it not be, because they were Idolized above the rest of the same Spirit?

9. It is said, that *Apollo* conferred the gifts of the holy Spirit by laying on of hands, because he baptized not until he had learned the principles of Religion, and so understood the ministry of the Spirit. I answer, it follows not, because it is one thing to understand the ministry of the Spirit, and another to worke miracles, and conferre the gifts of the holy Spirit, and speake with tongues, &c. As it is one thing to learne the doctrine of Baptisme, and laying on of hands, and the resurrection of the dead, as *Heb. 6. 2.* and another thing to have the gifts, and to conferre them by laying on of hands; it is one thing to learne and beleve the resurrection of the dead, and another to raise the dead.

10. They affirme, that those that beleeve in truth, are of the body of which Christ is the head, and that they are of
the

the Church, and that many now beleeye. Whence, I also inferre, those who are of the Church of Christ, they have the power of Christ, because Christ is theirs, and Christ and his power are never separated, *Mat. 28. 20. Ego,* they have the power of Christ, as, *1. Cor. 3. 21, 22.* Therefore they have authoritie to administer the Ordinance of Christ.

They grant, many have right to Baptisme by the free gift of God, and the blood of Christ. *Ans.* Be it so. I cannot beleeye that God gives his a right to any thing that would doe them no good; and if the injoying the Ordinance be good, how can we thinke that God so orders it, that they cannot come by it? *Psal. 34.* Christ purchased no priviledge for his, which they may be as well without; is not Gods power as great as his love? and as the Communion of Saints, Baptisme, and the Supper, are the priviledges of the Saints, given them in love, so God hath appointed a way for them to injoy them, and so to affirme, holds forth as much wisdom and love in God to them; as to say, God hath given them a right to

to such priviledges, but hath not afforded them any way, or meanes for them to come by them, that they might enjoy them. But this subject is handled at large in *John Spilsberies Booke*, intituled, *Gods Ordinance*. It is foretold that Antichrist shall come *with signes and wonders*, as, *Mat. 24. 23, 24.* and *2 Thes. 2. 9, 10.* We are not to looke for Christ to come in this way, yet it may be said of some, *Except yee see signes and wonders (to sense) yee will not beleve,* *Joh. 4. 48.*



OBSER.

OBSERVATIONS AND EXPERIENCES.

Of the attributes of God.

Hey are fountaines of comfort,
and rocks of strength to his, and
those that eye them, live com-
fortably upon them.

Of affections.

The affections doe oft perswade the
judgement.

Our affections oft deceive our selves,
and others, and goe for spirituall, when
they are naturall.

In our greatest earnestnesse, wee have
most cause to examine our hearts and
affections.

All the disquietnesse and distempers
within us, and by us, is occasioned by the
want of bounding and well ordering our
affections.

Our

Our affections of joy and sorrow will exceed their bounds, unless they be forced.

When the object is spirituall, and the motive is spirituall, the affection is spirituall.

If our affections, anger, griefe, joy, &c. doe fit us to pray, they are spirituall, else not.

Our affections come farre short of that which we thinke we have in our judgements.

Our affections declare to us what we love.

Wee have many occasions of doing good, but we often want hearts and affections to improve them.

The quicknesse of our affections depends much upon the spirits of our bodies.

If our affections were answerable to our apprehensions of God, &c. they would destroy our bodies, because they could not beare it.

Of actions.

That which is the ground, cause, and end of a mans action, in that he lives, whether

whether it be God or selfe; in those actions that concerne our selves we often exceed in, but such actions as are for God chiefly, we are hardly drawne unto, but easily drawne from.

If Satan cannot corrupt the action, he will endeavour to corrupt the judgement and affection.

Many conceive that some of those things God commands, are needlesse, but it is a great error.

Of afflictions.

Afflictions are little, light, short, and seasonable, though they oft seeme to be many, great, and long.

Affliction breeds patience, humbleth and mortifieth selfe; teacheth a Saint experience, and lends him the oftener to God.

God is alwayes present with his, yet in affliction they least see him, by reason they looke so much to the affliction, if oppressed with it, but some see God best in afflictions.

God is as sweet and may be as much enjoyed in adversity, &c. as in prosperitie; not any affliction could trouble a childe

of God, if he knew wherefore God did send it.

Of assurance of the love of God.

He that hath assurance of Gods love, can trust himselfe with God in any estate and strait.

He that hath assurance of the love of God, can part with any thing for God.

Of Christ.

Christ is sweet in meditation, more sweet in contemplation, most sweet in fruition.

Union with Christ is equall alike to all who have union with him; and union with Christ is the greatest happinesse and honour a beleever can enjoy.

Such as have union with Christ, should spare no cost for him, although no cost of ours can procure him.

Christs servants are for the most part poore, and they appeare to the world very silly and contemptible.

Of corruption.

Corruption cannot be reformed.

Corruption neither will nor can subdue corruption.

Of

Of Counsell.

There is much safetie in many counsellors, who are wise and faithfull.

Such as follow their own counsell, doe often prove burthens to themselves and others.

Of Creatures.

The creatures are full of emptinesse.

The reason why we are so subject to be drawne away with the creatures, is because we see not the emptinesse of them.

We oft love creatures more before we had them, then when we had them, because we expected more from them, then was in them.

All things below are fading, part wee must with them, and with life also ere long.

So much as the creature takes away in parting, so much our life was in it.

He is not troubled at the coming and going of the creatures, when the heart is fixed on God.

The love of creatures hinders us in good things, but the wise use of them doe much further us.

A childe of God useth many things
spiri-

spiritually, which others use carnally.

God often bestows abundance of outward things upon some; not for themselves, (for they need them not) but that they might supply the wants of others; and many of them keepe them for themselves.

Concupiscence.

Concupiscence is strong and raging, and hardly tamed, yet it is to be attained with difficultie.

Comfort.

Wee oft seeke comfort in creatures, which have no power to comfort; all my comfort is in Christ, if I live, he will provide for me, if I dye, he will receive me.

Custom.

Forme and custome are deadly enemies to spiritualnesse.

Custom without truth, is but an old error.

Custom so shuts mens eyes, that they cannot see the true visage of things.

Custom makes hard things easie, and bondage no burden, and addes delusion to blindnesse.

The rich observe customes, but the poore

poore pay deare for them, for they are starved by them; if that which is spent at burials were wisely bestowed upon the poore, it were farre better: and so in other needlesse customes.

Of Conscience.

Sinning against conscience exceedingly hardens the heart.

Conscience can see best in darknesse, and speake most lowdly in silence.

Conscience is a very tender thing, a small thing will trouble it, but a blind conscience will swallow up any thing.

The naturall conscience will be satisfied with the outside of a dutie.

Crosses.

Crosses are not pleasing to the flesh, but profitable to the Spirit.

The more crosses a Saint hath, the more they doe him good, and is the more like Christ.

Great crosses are good physicke for great stomackes.

Contentment.

Earthly contents are present to our sense.

No earthly thing can give content.

Joy in God breeds content.

So much as wee deny our selves, so much contentment we have.

Contemplation.

Divine contemplation, makes us high in thoughts, and rich in expectation.

Contemplation of Gods free love, and the soules interest in it, doth revive, raise, and enlarge the soule.

To contemplate on the things above, is most pleasant of all things to them who have tasted the sweetnesse of them.

Covetousnesse.

Such as are not contented with that they have, are covetous.

Distrust of God causeth covetousnesse, which is the root of all evill.

So much as we are discontented with our estates, so much covetousnesse there is in us.

Covetousnesse doth us and others more hurt then we are aware of.

Such as thinke themselves least covetous, are most covetous.

A child of God knows not how to be revenged upon his selfe for his covetousnesse of the things of this world.

Contraries.

Contraries.

Every contrary, the more it is resisted,
the more it appeares.

Deadnesse of spirit.

Deadnesse of heart is an enemy to
action: he that will support diligence,
must support chearfulnesse: deadnesse is
the grave of many graces.

Such as come to God uncheerfully,
oft returne unthankfully.

Spirituell deadnesse, is a great griefe
to a childe of God.

Delayes.

Delayes arise from sloath.

The more we delay, the more we may.

By deferring wee presume upon that
we have not, and neglect that we have.

To morrow, to morrow, cozens ma-
ny a man.

Death.

Death hath something to say to every
man, and would faine be heard, but men
are not at leisure.

Every man must dye.

The day of death is the first day of life.

He whose hopes are in heaven, is not
much afraid of death.

Death is to him no milery, whole hope is in eternitie.

Death when it seemes to dispossesse a Saint of all, it possesseth him of all things.

Such as are spiritually dead, are not aware of it; they onely mind and savour the things of the flesh.

Difficulties.

Difficulties are discouragements; and handsome excuses are welcome to a sloathfull heart.

Love will carry on through all difficulties, and to undergoe all manner of torments.

Dreames.

An evill dreame shews some evill that prevales in the heart.

By dreames God may foreshew some sin to come, which we are in danger to fall into, which we are not afraid of.

Selfe-deniall.

They live the sweetest lives that most deny themselves.

There are very few that do deny themselves, but many can deny Christ, and his truth.

Selfe may be denyed a little in one kinde,

kinde, if it may please selfe much in another.

Distractions.

Distractions of minde in duties, is either from our minding other things, or resting in our own strength, or from a not serious setting our minds on the thing propounded by us; for that which the heart is throughly set upon, it is so attentive to it, that it can be present to no other thing at that instant, especially to hinder the thing in hand.

The want of a wise ordering and dispatch of businesse causeth a great distraction in men.

Duties.

It is no wonder some doe so much, because they expect heaven for what they doe.

Such duties as flow not from faith and love, are legall and slavish.

Many will own and confesse their dutie in the generall, that will wholly deny it in particular, especially when it concerns themselves.

A beleever, as he is a beleever, he doth fetch all from God, refer all unto God, and doe all for God.

Examples.

The examples of men is not to be any rule to walke by.

Mens example is very forcible, when it is universall,

The worst examples are most observed.

Excuses.

When we have sinned, Satan and our corruptions help us to cover it with excuses ; which is to cover a lesser evill with a greater.

It is easie to frame an excuse for any evill.

Education.

Good education doth oft cause an outward reformation.

Evill education is a great provocation to sinne.

Excesses.

Men doe too little, or too much : men love extreames ; as many eat too little, or too much ; worke too little, or too much.

Most men are drowned in aduersitie, or drunke with prosperitie.

Extraordinary.

For men not to seeke themselves is extraordinary.

To

To practise the truth against great opposition, to be the more humbled by knowledge, and to goe against custome, is extraordinary.

For a man to refuse to joyne house to house when he can, is extraordinary.

For the rich to take reproofe willingly and profitably of the poore, is extraordinary.

For to part with riches as freely as they were received, is extraordinary.

Ends in duties.

The end rules the meanes, and is above them.

A beleever is ever true to his end, but he often failes in the meanes.

Error.

When errors prove profitable, many will imbrace them.

Ignorance is the foundation of error.

It's common for error to be called truth, and truth to be called error.

Effects.

Effects are in order to second causes, not to God, who most certainly, necessarily, and wisely hath willed them; and nothing falls out accidentally, as referred to

him whose wise intention reacheth every thing.

Favour of men.

The favour of men is a vanitie, yet much desired.

The favour of men is an uncertaine thing, soone got, and soone lost.

Men desire the favour of men, God denies it to some, to exercise their faith, weane them from the world, or because we performe not our duties unto them.

Folly.

Many never see their folly, untill it be too late.

Feares.

Feares make the understanding weake, and the judgement dull.

Feares hinder the certainty of faith.

So much as we feare men, wee forget and sleight God.

Faith.

Where God gives faith, he gives trials also to exercise it.

Faith quiets, comforts, and strengthens the soule.

We enjoy Christ by faith, and not by feeling.

When

- When faith is at the greatest, then there is the least feeling.

As our faith is, so are we encouraged to obey God.

The more faith, the lesse feare.

God.

Gods presence in every place is a great comfort to his.

They that live upon God alone, live most comfortably, for there is satisfaction, and no changes, he feares nothing that can befall him, he lives comfortably in all.

Grace.

Grace is exceeding strong (especially faith & love) to carry a man through all.

God will exercise the graces that are in his.

The more grace any have, the more need to pray, because Satan is most ready to tempt such.

Griefe.

We cannot heartily be grieved for that sin in another, of which wee make not conscience in our selves.

It is a griefe to a childe of God, to speake of any good they finde a want of in themselves.

If

If we did not immoderately love outward things, we would not grieve at the losse of them, nor keepe such a doe to get them.

Of gifts.

The greater gifts spirituall or temporall, the prouder the flesh is, and the readier Satan is to assault.

Good.

A man may doe good in the strength of a lust.

Wee oft doe least good to them to whom we owe most.

There be many good things will decay if let alone, but evil things let alone will increase.

Parents thinke they doe their children great good, when they can make them rich and great in the world, they make them the greater sinners; for then they shall have little else to doe but to waste the creatures, and live in excesse, idlenesse, lust, pride, and oppression.

Glory.

When we thinke wee most seeke the glory of God, we too often most seeke our owne.

What

What a man trusts in, he glories in,
and what a man glories in, he trusts in,
and is confident of.

Healing.

God sometimes healeth corruption
by not healing it.

Hope.

The Saints hope is in heaven in God.

The naturall mans hope is to get honour,
fine cloaths, good cheare, ease, and pleasures.

Hearts.

Many mens brains deceive their hearts.

What the heart likes best, the minde studies most.

Habits.

In acquired habits the act goeth before the habit, and prepares for it, but in infused habits it is contrary, for as we have first the facultie of seeing before we see, so we have first the infused habit, before we exercise the operation of it.

Humilitie.

One may be humbled, but not humble.

When we are content to be admonished of our faults sharply by our inferiors, we have some humilitie.

Honour.

Honour.

The honour of men, is a very shadow,
a vanitie.

The more men desire honour, the lesse
they deserve, & the lesse they often have.

Hatred.

That sin which a childe of God loved
most before conversion, he hates most
when he is converted.

Joy.

While we live here, we have joy and
griefe mixed : this life, nor our bodies
will not admit of perfect joy.

Outward joyes make a great noyse,
but never truly heate and comfort the
heart.

There is no sound joy in earthly things,
they reach not the heart, but the fancy.

In temporall things, our joy is greater
then the cause ; in spirituall things, the
cause is greater then the joy.

Every heart seekes joy such as it is.

Spirituall joy opposeth carnall, and
carnall opposeth spirituall ; the more we
relish heavenly, the lesse we relish earthly.

Now joy is in the Saints, when they
are in heaven they shall be in joy.

Ignorance.

Ignorance.

Ignorance is the cause of prophane-
nesse, and all evill.

Devotion with ignorance breeds su-
perstition, and Idolatry, and persecution.

Hope with ignorance causeth pre-
sumption.

Feare with ignorance causeth despe-
ration. *Impossible things.*

It is impossible to be conformable to
Christ, and to the world; to please God,
and the world.

Of idlenesse.

An idle person is fit for nothing, but
sinne and temptation.

An idle life is much loved and enter-
tained of most men.

Knowledge.

That knowledge that is from God,
subjects the soule to God.

That knowledge that is onely in the
braine, is notionall, and neither subdues
sinne nor Satan.

If we know good things, wee cannot
but love and affect them.

Love.

That love which is not constant is false.

Love

Love is most active, when it is least knowne, and cannot be requited.

Love and labour goe together, as our longing is to injoy God, so is our love to him; if wee greatly love the Lord, wee greatly long to injoy him; for as our love is to any thing, so accordingly is our indeavour to injoy it.

Such love the way of God, who hate all things that are contrary unto it, and practise it when it is most despised.

Such things as we love, we keepe with care, possesse with joy, and lose with grieve.

Live.

We live in that we mind and love, and are made like the things we love.

The most seeke life in the regions of death, where it is not.

Many in this naturall life have comforts few, crosses frequent, pleasures short, and paines lasting.

Light.

Light causeth them that see it to follow it.

Libertie.

We are more prone to desire libertie, then to know how to use it.

Many

Many of the Saints abuse their libertie they have in Christ.

It is the greatest libertie to injoy God, and to have a free heart to serve him.

Such as plot and plead for libertie for the flesh, are very carnall.

Of losses.

There is no losse in losing for God.

What we lose for God, shall be made up unto us in God.

The benefit which follows the losse of outward things, is that they are never troubled with them more.

Motions.

Forced motions cannot be perpetuall.

Minde.

When our minds are not fixed, they rove every where, and are no where to purpose.

Such as mind the things aboye, favour them, and have interest in them.

Mirth.

When men are most chearfull & merry, they are most free and bountifull.

Naturall mirth ends in sadnesse and sorrow.

In naturall mirth, when wee are most merry,

merry, we are neereſt to danger.

The mirth of the wicked is vanitie and madneſſe.

Mercies.

Many poſſeſſe many mercies, and yet want the comfort of them.

Wee injoy more mercies then we are aware of.

Occaſions.

The more ſecret and colourable any occaſion of evill is, the more men are endangered by it.

Obedience.

Our obedience to God is moſt direct, when there is nothing elſe to ſweeten the action.

Of peace.

Men cannot give peace : untill the Lord ſpeake peace to the ſoule, there is no peace.

Where there is no peace, there may be quietneſſe or ſilence.

Gods people are a peaceable people.

Paſſion.

The cauſes of anger and paſſion, are ignorance and pride.

Promiſes.

The wicked deſire promiſes for peace, and not for ſtrength againſt ſinne. The

The promises make the people of God not carelesse, but more fruitfull and serviceable.

There were never any ashamed that rested onely upon God in his promise.

One promise from a man will please some men more then ten from God.

Of prayer.

There is no dutie in Religion that is so much counterfeited as the duty of prayer is.

Verball prayer causeth great deadnesse.

Some pray when they should sleepe, and sleepe in prayer, and pray when they should work, but wisdome divides to each its proper time and season.

Of povertie.

The heires of the earth are oft pinched with povertie, and Saints who are Kings lie in prison.

It is better to be poore and weaned from the world, then rich and covetous.

Men are much afraid of povertie, yet it never did any hurt.

Pride.

The proudest men are the weakest, and most troubled with discontent.

Principles.

When that which is taken for a principle of truth, is a principle of error, the more it is relied on, the worse it is.

Pleasure.

Such as have their eyes open, see outward pleasures to be very meane things.

Sin is desired for the pleasure of it, but there is in sinne more grieve and misery then pleasure.

The more carnall a heart is, the more it affects naturall pleasures.

Sinfull pleasure ends in sorrow.

Quietnesse.

When quietnesse is in the heart, there is not much disquietnesse in the tongue.

He can easily be at peace with men, who knows he is at peace with God.

Reports.

Such as cannot with patience beare ill reports, cannot live a comfortable life.

Such as are much joyed at good reports, will be much grieved at ill.

Oft times the best suffer, (the worst reports,) because they will be no worse.

There is not a good man that can escape evill and false reports from the wicked.

Riches.

Riches.

Riches are uncertaine, wee must leave them, they insnare many, but there are but few that are drawne the nearer to God by them.

The greedinesse of riches are more sharpened by the having of them, then by their wants.

Riches are the destruction of many.

Commonly the richest men doe the least good to others.

Riches make many afraid to confesse Christ and his truth, &c.

Religion.

It is impossible for every man to be of one Religion and Judgement, because their lights and ends differ.

Where Religion is in truth, it is in power, and enableth a man to practise it.

A forme of Religion onely with riches is imbraced, rather then the power of Religion with povertie.

Most men love that Religion best, which best suits with their lusts, as, honour, pleasure, ease, and their bellies.

A little Religion goes a great way in rich persons.

Reproofe for sin.

Those that complaine, because they are reprov'd for sinning, shew their folly.

Poore persons have a priuiledge above the rich, in that they are reprov'd.

Such as are wise count reproofe a priuiledge.

Sinne.

Many sinne by omission and commission at one and the same time, and yet know of neither.

Some finnes of omission may exceed some of commission.

The beginning of sinne is oft by the Devils concupiscence suggesting evill thoughts, evill thoughts cause delight, delight consent, consent ingendreth action, action causeth custome, and custome causeth necessitie: custome winneth strength by time, and is more fierce then nature; one sinne draweth on another; grant a little, and a great deale will follow.

The more there is of the will in the acting of sin, the greater the sinne is.

The more deliberation and the weaker temptation any hath, and yet sinneth, the greater the sinne is.

Ac-

Observations and Experiences.

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According as mens sight of sinne is, so they hate it, and themselves for it.

The lesse sensiblenesse of sinne there is after sinne is committed, the greater is the hardnesse of heart.

Ignorance and unbelieve, and want of consideration and meditation, and not shunning the occasion of sinne, causeth much sinne.

Such as the more they fall into sinne, the more they hate it, and are grieved for it, and the more they goe to God against it with faith, they shall conquer it.

Satan.

It is the great designe of Satan to draw the Saints from God, his truth and people, and that we neglect the meanes, or wholly relie upon them; in good things he severeth the meanes from the end, in evill hee separateth the end from the meanes.

Sorrow.

It is the nature of sorrow to bring the soule downe.

Senses.

Our senses every day decay by little and little, though we take not notice of it.

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Truth.

Truth.

Jesus Christ is the truth, and his word is truth.

No man can teach himselfe or another the mystery of truth.

Whatsoever is without, or against the Word, is not truth.

That which the most men doe is not truth.

The authoritie of men is not alwayes for the truth.

That which carrieth the greatest shew of humilitie is not truth.

Neither the learned, nor the unlearned, can know the truth, untill God shall please to teach it them.

Mans reason cannot dive so deepe as the truth lyeth.

He that is naturally wise, is least capable of divine things.

The greatest enemy that truth hath, is concealement, for the more manifest truth is, the more gloriously it appears.

If truth may have libertie to goe abroad, it will quickly suppress errors.

Thirst.

Spirituell thirst is as strong as naturall thirst, yea, stronger.

Time.

Time.

Time is not valued to its worth.

Time past cannot be recalled againe.

Time ill spent turnes to great losse,
and ends in deepe sorrow.

Temptations.

Temptation trieth mens strength ; he is
strong that stands in strong temptations.

When temptation is absent, a foole is
wise, and the froward patient.

Those temptations are most dangerous
which suits best with holy ends.

Strong and lasting temptations, are to
shew us our selves, and humble us.

An over-much fearing a temptation
and a weak purpose to resist it, weakeneth
us, and encourageth Satan to tempt.

When we are tempted, it is best pre-
sently to fall to prayer, and not to stand
reasoning with the temptation.

Trials.

They who are least exercised with tri-
als, have the least wisdom and experi-
ence.

Trouble.

There is nothing but trouble under
the Sunne.

The lesse trouble men expect, the more
they oft meet withall.

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A troubled soule cannot doe good,
nor receive good.

A soule cast downe by selfe, or Satan,
rests not in God, but in trouble.

Selfe cannot stay, nor checke it selfe,
much lesse recover it selfe out of sinfull
trouble.

Usury.

To pay use when the profit is uncer-
taine, is a meanes to fill men with trou-
bles, cares, distrust, if not with oppres-
sion.

Want.

It is a sin and a dishonour to a childe
of God, to say or thinke he shall want,
or to say, What shall I doe?

A childe of God never wants, though
he may thinke he wants; for he is posses-
sed of all things.

If hands, estate, or friends faile, God
will send supply some other way.

He that suffers want contentedly, is a
strong man.

Of weeping.

Excesse in weeping, is against nature,
reason, and Religion.

Many make a God of their teares.

World.

World.

Such as are full of the things of this world, are emptie enough of spirituall things.

According as the world is sweet unto us, the things of God are bitter to us.

The world is a deadly enemy to spiritualnesse.

He that is full of worldly businesse, needs no other troubles.

Will.

Many prefer their wills before their lives; for when they are crossed, they wish for death.

When we want a will to do any thing, we pretend want of power, and say, I cannot.

To will is naturall, but to will well, to will spiritually, is supernaturall.

Those vertues that grace the will, as, love, grace, mercy, justice, are more glorious then those that grace the understanding, as power and wisdom, &c.

Weaknesse.

The wisest Saint is most sensible of his own weaknesse.

Weaknesse with watchfulnesse will stand,

stand, when great strength with self-confidence faileth.

Watchfulnesse.

Spiritual watchfulnesse is a special grace of God, a chiefe part of godlinesse, a special helpe to holinesse, and a great priviledge of a Saint.

Because the Saints watch no more, they fall so much.

There is no good order in their lives, who watch not.

A wonder.

Natural men wonder at worldly and sensuall things.

It is no wonder for a naturall man to seeke himselfe in all things.

Zeale.

Every man is zealous, either for God or himselfe.

These few Experiences, I present unto thee for a taste, though many more might be added, which I leave thee to finde out by experience; also considering there are many sweet experiences recorded in the Scriptures, especially in the *Proverbs* and *Ecclesiastes*, and also in other places in the Bible, to which I referre thee.

GRAVE



GRAVE COUNSELS.

Concerning actions.

LEt all your actions have a good foundation, a word of God to warrant them, else they are evill: to do things not required by God, is the error of the wicked, 2 Pet. 3. 17. God will say, *Who required this at your hands?* as, Isa. 1. 12. consider Dent. 12. 32. Ephes. 4. 14. First looke that what yee doe be lawfull, next consider that it be expedient, the circumstances of time, place, persons, must be wisely considered: to a good action is required that all the circumstances be good also: Next, looke to your ends, why yee doe what yee doe, for the end and scope of an action conduceth to the being of it: if two duties come together, doe the chiefeft first, unlesse workes of mercy and necessitie hinder, and looke to
doe

doe every dutie required of thee ; to doe one, and neglect another, is uncomely ; give each dutie its due respect ; and looke with what affections yee doe what yee doe : serve the Lord with the best, and serve him fully for measure and degree ; he that doth these things, his conversation is beautifull and favoury.

Concerning the judgement and affections.

Ever suspect your judgement and affections when the cause concernes your selves.

Often call your affections to account.

When your affections exceed their bounds, aske thy soule the reason of it.

Let not your judgement be taken captive by your affections.

Make not your affections knowne in company as little as may be, unless the cause be extraordinary.

Concerning afflictions.

Sleight not affliction, nor let it overpresse thee, its appointed, 1 *Thes.* 3. 3. *Rom.* 8. 29. There is a fruit of the least crosse, looke more at the fruit then deliverance from the crosse, the longer it continues, the more thou maist get by it.

Labour

Labour to know the cause of every affliction.

All that are the Lords, are to stay themselves in the love of God; and attend upon him for the time, manner and measure of their deliverance.

Bondage.

Esteeme that bondage that causeth thee to sin, or keeps thee from God.

Conscience.

Conscience is a very tender thing, and must be tenderly used.

Prize and preserve a tender Conscience, and hearken to the voice of it. *voice*

Take heed yee wound not your Consciences to please your affections.

Creatures.

Use the creatures so as thou beest not unfitted by them to serve God and man.

God gave not the creatures to hurt us.

Companion.

In the choice of a companion consider what soundnesse of judgement there is, what knowledge and sensiblenesse of their own inward corruption, and whether they speak of others infirmities with compassion; never trust him who will

con-

conceale any sinne he seeth in thee.

Crosses.

Be not offended at crosses, they may doe thee much good, and let out sinfull selfe.

Concupiscence.

To avoyd concupiscence be temperate in all things, dyet, sleepe, apparell, recreation, &c. And feare thy selfe, watch thy senses, and avoyd the occasion of it, as, persons, times, places, be frequent in fasting and prayer, and looke up to God for strength against it.

Desires.

We had need to use meanes to moderate our desires to things below.

We should rather endeavour to make our desires equall to our estates, then to make our estates equall to our desires.

Excuses.

Be afraid to cover over any evill with an excuse.

Of errors.

If you would be kept from errors, pray to God, search the Scriptures, and be well grounded in the principles of truth.

Of others falls.

Let the consideration of the many great

great falls the Saints have had, cause thee to feare thy selfe.

A friend.

Esteeme him thy friend that would hinder thee in sinne.

Griefe.

Discover not thy griefes to many, and choose such as are able and willing to helpe thee.

The Lord is loving and pitifull, able and willing to help; it's best to complain to him.

Of good.

To doe good, we live therefore, thinke not much of doing a little good, though it be with great trouble.

Esteeme not that to be the chiefeft good, that may be taken from thee.

Concerning thy estate.

Judge not thy estate by thy knowledge, affections, and actions, but by the principle.

Men.

Be sure yee try men well, and have good experience of their faithfulness, before yee trust them with much.

Reproofes.

Receive reproofes willingly and profitably.

Reproaches.

Grave Counsels.

Reproaches.

Sleight not reproaches, he that is not guiltie, may be guiltie in part, or hath been, or is in another kind, &c. so it's but a mistake, thou maist be guiltie in the same kind, it may be sent to humble thee, and give thee warning of the same sinne.

Of successe.

Judge not of the goodnesse of thy action by the successe, but judge thy successe by the goodnesse of the action, &c.

Of sinne.

Judge not sin alwayes by the matter or act of it, but by the rule and greatnesse of the authoritie of the commander that forbids it, and bring in all the circumstances and aggravations of it.

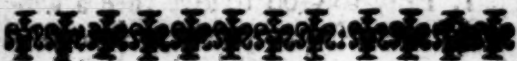
Of speech.

When thou speakest of thy selfe, speak modestly, without vanitie and boasting.

Time.

Redeeme the present time to do good, depend not upon the time to come, which is uncertain, and not at thy disposing.

Counsell



Counsell to the unmarried.

1. **H**inke not of marrying, untill yee have first sought God by earnest prayer, for strength and contentednesse to live a single life.

2. Use such meanes as may best enable and fit thee for a single life: observe a wary and temperate dyet, company, fasting, and prayer, meditation on God, &c. diligence in thy calling: it may please God by these, and the like meanes, thou maist attaine the gift of chastitie.

3. Be informed of the conveniences and inconveniences of a married life: consider whether you be able and willing to drinke of the bitter cup of discontents, which the married oft drinke of: what cares and burdens attend that state.

If upon the use of meanes for some space you finde God inclines your heart to marry, feare nothing, but cast thy care upon God, and be as wise as thou canst, and venture upon a wife or husband.

1. Pray to God to give thee a wife, (or husband) that may be a meet helpe for thee; a vertuous wife is called *a gift of God, the crowne of her husband*; crownes are precious and honourable; happie is he that hath such a crowne; *Her price is farre above Rubies*, Pro. 31. 10. No Jewell is to be compared unto her; shee is worth the asking.

2. Doe nothing rashly, snatch not up the first that comes to hand, prove shee well or ill; shee may please well for a moment, and be a thorne in thy side for ever after.

3. If thou bee'st the Lords, marry in the Lord, love such as the Lord loveth: that which is desireable in a man is his goodnesse, Pro. 19. 22. So in a woman: men seeke wealth and beautie, though they have no Religion, but these things cannot supply the want of Religion: great portions, and great stomacks, high spirits, costly fashions, and great expences oft goe together; externall things will quickly blast, and the most resolved loves vanish quickly, when the fuell of love faileth.

4. Choose one that is sutable to thee;
first,

first, Sutable in Religion; how can there be amitie and love, where divers Religions are, seeing no opposition is so strong as that which is for Religion? Consider *Deut. 22. 11. Job 1. 8, 9. 2 Cor. 6. 15.* apply it. Secondly, Sutable for age, some marry as old againe, others as young againe, &c. But unsutable matches are dishonourable. Thirdly, Sutablenesse in dispositions are to be looked to, lest yee smart for it; because yee are not made of brasse but of flesh, a few odious qualities will in time weare off much doating delight. Fourthly, Sutable in respect of condition of life, and abilitie of body, to labour and fare as thy abilitie requires, such wives as must fare and weare that which is costly, and so weake not able to labour, are fit for such as can beare it, in respect of their estates and minds.

5. Take heed of wronging your selfe, or any others; take heed what yee promise, if yee give your promise, then your libertie is gone, and another is added to you, it may be to your perpetuall grieve, and make as much conscience, not onely of keeping your promises with others,

but take heed lett yet expresse your selfe in such a way as shall justly cause it to be interpreted love in that kinde. A man may make a profession of love, and yet so expresse himselfe as he shall not be ingaged by promise, (when by his practise he is) and so at pleasure depart, to the great wrong and hazard of the other partie, without giving any sufficient reason of it; the wrongs in this kinde are fit to be severely punished by the Magistrate for an example to others.

6. Marry with parents consent, *Deut. 7. 3. 1 Cor. 6. 36.* unlessse they extend their authoritie to the hurt of soule and body: in some cases the want of parents consent hinders not, as in case the partie hath been married before, or *Numb. 30. 4. or Exod. 22. 16.*

Mutuall counsell to husbands and wives.

1. **H**Ave you both a high esteeme of marriage, if you prize not marriage, who shall? you should preserve the honour

honour & comfort of mariage, and say,
What is equall to mariage for the being
and well-being of life, it's the prop of mu-
tuall content, the ayd of nature, the per-
fection of health, wealth, beauty, honour,
experiance, no condition is sweet where
mariage supplies it not, it's the preserva-
tion of chastitie, the pillar of the world,
and of the Church, the glory of peace,
and the life of the dead ; nothing is so
precious in worldly respects as that for
which the husband loveth and desireth
the wife, and shee him; no union so strong
as this, no joy in any outward union so
contentfull as this, &c.

2. Nourish love, and abhorre all oc-
casions to the contrary, strive who shall
love each other with the most cordiall
affection ; love is given to both, to make
the miseries of mariage tolerable, there-
fore live and love, and cease not to love,
till yee cease to live : have a care yee lose
not your first love: and so demeane your
selves, as may best draw forth each others
heart in all love and amitie, and ever be
ready to expresse love and sympathy, a-
voyding a peevish carriage, which pro-

vokes to wearinesse, impatience, and discontent.

3. Beare with each others infirmities, fret not, cavill not at them, cover them with tenderneſſe: If you have a bad bargain, make the beſt of it you can, now it is too late to complaine; impart not your diſcontents to ſtrangers, aſke no counſell of them but with a free conſent of both, when neceſſitie requires it. Obſerve it, ſuch as complaine to others, they ſhew their clamorous and turbulent ſpirits, and want of wiſdome and love; if thy husbands or wives vertues be but ſmall, make them great by contemplation, and put upon them the great value of their worth: an eying each others infirmities, deads and kills the affection of love.

4. Obſerve each others tempers to prevent diſcontents, and preſerve your firſt love.

5. If there fall out a difference between you, be both freely willing the word of God may decide it, and to ſubmit unto it, feare breaches, and know a ſmall ſparke of difference may increaſe a great flame, if not timely prevented.

6. Be

6. Be both chaste, and love each others company, and be faithfull each to other; let one purse, one bed, one house, serve them that are but one.

7. Be industrious and provident, that neither of you may want.

8. Hinder not each other in serving of God.

9. Tender each others good name.

10. Find as little fault one with another as possibly you can, and then expresse them not in anger, but in love, and when yee be both alone.



Counsell to the wife.

1. **L**OVE your own husbands, and expresse your love in a reverend, amiable and modest manner, in thy husband thou maist behold authoritie, government, forecast, soveraigntie; from man thou first receivedst thy being, from thy husband thou enjoyest countenance, protection, direction, honour, love, &c.

2. Honour your husband inwardly in your heart, and outwardly in your actions, esteeme him as he is your superior and head, and yeeld to him, let your will be subject to his, you must have no will but his, if he speake the word, you must not contest, but in humilitie yeeld, if he be angry, be yee silent, set before you what the carriage of the Church ought to be to Christ, to be a patterne for you, and know where love is, duties are frequent, and acted with ease and delight.

3. Obey thy husband; obedience is a hard word, many a proud stout stomack neither will nor can yeeld their neckes to the collar of subjection in every thing; the Lord knew how it would come to passe, that both husband and wife would both have their wills, though each were quite contrary to the other, therefore God thought fit to order it as he would have it, that the wife should yeeld to her husband, and be obedient to him in every thing; *Wives submit your selves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of his Church, &c. Therefore as the*

the Church is subject unto Christ, so let the wives be unto their own husbands in every thing, Ephes. 5. 22, 23, 24. Therefore know, O woman, whosoever thou art, rich or poore, that God hath commanded you to be subject to your husband, and if you doe it not, God will call you to an account for it one day, though it may be, your husband be contented to let it passe, in the feare of God consider it, and tremble at the thought of living in the breach of so plaine and cleare a command; consider Christ is the author of salvation to all that obey him, Heb. 5. 9. and no more; therefore goe to God for humilitie and selfe-deniall, to stoop to thy husbands command (if it be lawfull) 1. Because God hath commanded it, & though mariage be an equall state, yet the carriage of both is not to be the same, therefore let thy love to thy husband be with a loyall sweet subjection, without slavery, and thy obedience shall be a blessing to thee, and an increase of thy inward peace and joy; also thou shalt avoid many quarrels, envie, and discontents, which others indure, also by thy obedience thou shalt honour

honour God, and be a good patterne to others to doe so also.

Counsell to the Husband.

1. **C**ONSIDER the command of God is upon you, that yee love your own wives, and be not bitter unto them, let love descend, first from thee, shee is a deserving object of love, shee hath forsaken all for thee, and perhaps is thistleesse without thee, great are her burdens and paines in conception, and bearing children, &c. Let thy love to her be full and free, love her in some sense better then thy selfe, and let thy love be conveyed to her with royaltie without tyranny: *Husbands love your wives, even as Christ also loved his Church, and gave himselfe for it, so ought men to love their wives as their own bodies; he that loveth his wife, loveth himselfe, Ephes. 5. 25. 28. For no man ever yet hated his own flesh: they two are one flesh, 29. 31.*

2. Let her share with thee in the benefit of thy (graces, gifts,) estate, if thou hast

hast plenty, let her have plenty also, shee shall be sure to share with thee in the ill, in povertie, sicknesse, disgrace, and other miseries, oh therefore let her share in thy plenty also; let her have for delight as well as thy selfe, make her cause thy own, and doe so as thou wouldst be done unto, and give it her freely without asking. Some men have much, and spend much upon their pleasures, but allow their wives just nothing; such give their wives ground enough to question their loves to them, because love is bountifull where there is plenty; why should not part of that which is yours be hers, for her necessitie and comfort?

3. Ease thy wife as much as thou canst, though shee be bound to obey thy command, yet it's like you need not command so many things, or not so frequently, and so the burden of subjection may be much lighter to her; if shee be willing to obey, spare her; if unwilling, forbear her, that shee may sinne lesse. Say not, that thou wilt make her, be not too confident of thy strength to mould thy wife into subjection, as wise and strong as thou art, could

could not doe it, (onely God can make a stout stomack to yeeld to a weake and wilfull Governour) *Victory is not alwayes to the strong, Eccl. 9. 11.* Its ill grapling with a head-strong woman, shee may be weake in body, but strong in mischief; *the tongue is an unruly member, no man can tame;* be not so mad as to strike thy crowne, nor cast it in the dirt; if shee answers not thy desires, informe her of her dutie from the Scriptures, and pray to God to set it home upon her conscience; if God be not regarded, who shall?

4. Honour thy wife, right her wrongs, suffer none to sleight nor abuse her in no kinde,&c. Follow Christs carriage to his Church, which is most loving, meeke, and sweet.

5. Provide all things needfull for her, that shee may live comfortably with thee; and whether shee be good or bad, you ought to doe what you can to provide meanes, that shee may live comfortably after you in this world.

6. Dwell with her, deprive her not of the benefit of thy presence, by long journeys,&c. unlesse absolute necessitie inforce

it, and rather erre with over-loving thy wife, then otherwise.

Thus I have thought fit to mention some few things, which so much concerne the comfort of a married life. This may be of use to some of those into whose hands it may come, though this is more largely handled in severall Treatises.

The Remedy of feares.

SOME few observations from *Isai. 41.*
 10. Feare not, for I am with thee, be not dismayd, for I am thy God, I will strengthen thee, yea I will helpe thee, yea I will uphold thee, &c.

Obs. 1. Some things are terrible to a Saint, which he is subject to feare.

2. It is the will of God, that his people be not troubled, but to live a sweet and quiet life, in, and upon God.

3. God is alwayes present with his, to keepe them from evill, and doe them good, though they know it not, or consider it not.

4. Feares

4. Feares arise in not beholding the presence of God.

5. The consideration of the presence of God, a remedy against feares.

6. *I am thy God*; when a childe of God is at the worst, still God is his God.

7. The knowledge of an interest in God, is enough to raise a soule out of all its feares.

8. *I will strengthen thee*; God is ingaged by promise to helpe and strengthen his.

9. The Saints should minde Gods promise, and live upon it.

10. The promise of God is enough to quiet and settle a soule from feares.

11. The weakest Saint with God shall prevaile.

12. *Strengthen thee*; there is strength enough in God.

13. The Saints strength is God.

14. It's in vaine for men to oppose the Saints, for God is with them to helpe them.

15. *I will help thee*; the Saints in themselves are weake, and cannot helpe themselves.

16. There

16. There is no helpe but in God ; creatures cannot helpe, they are vanitie.

17. So much as the soule rests upon the promise of God for helpe , so much its freed from feares in the greatest appearance of dangers.

18. Uphold thee ; The trialls of the Saints are above their strength, they cannot stand without God, God upholds his.

19. Strengthen, helpe, uphold ; God applies himselfe sutable, and in particular, to the wants of his people.

20. When God will preserve a man, it is not any thing that can hurt him.

From all which wee may observe.

Obs. 1. That the ground of feares are ignorance, as, Psal. 62. 11. forgetfulnesse, Isa. 12. 13. and living by sense, & not by faith.

Obs. 2. That it is unreasonable, and sinfull for a childe of God, to feare men, or be dismayed at any thing.

Reas. 1. Because its against Gods command, which saith, *fear not*, &c.

2. They have the presence of God to keepe them.

3. They have an interest in God, which is a happinesse beyond all miseries.

4. Because

4. Because nothing can befall them, but what God appoints, who loves them infinitely.

5. Because whatsoever befalls them, shall doe them good, Rom. 8.

6. The bitterneffe shall be but short, Rom. 6.

7. Feares never doe any good, but hurt; they dishonour God, his truth, and people, and oft cause an omission of dutie.

8. Feare is unsutable for a Saint, Rev.

Lastly, feares are unreasonable for a childe of God, because God hath given unto them many great, sweet, and precious promises, that they shall not want no good thing, Psal. 34. For he hath said, I will never leave thee, nor forsake thee, Heb. 13.5. Therefore they are well enough; they need not care, nor feare, but in God alwayes rejoyce, and sing praises to him.

Now unto him that is able to doe for us abundantly, above that we are able to aske or thinke, be praise and glory in all the Churches of the Saints to all ages, Amen.

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A Song



A Song of the love of God to such as are in Christ.

(great;

THe love of God hath been to me full
In leaving me in such a state to be;
And then to set me free from this estate,
He gave his onely Sonne to dye for me.
Which is a greater happinesse to me,
Then if I had not been in misery.

I was as vile as any man could be,
And my vile state did openly appeare;
When God in love did please to look on me,
And caused me a joyfull voyce to heare.
For passing by me, he to me said, Live,
Which voyce of his unto me life did give.

(me,

When I heard this sweet voyce of God to
Upon my heart effectually it wrought;
That I was then so set at libertie,
That oft times I did ponder in my thought.
From sin, Satā, curse, wrath & hell, so free,
That I feare not what they can doe to me.

Love

Eph. 2. 4.

Rom. 3. 9.

Rom. 3. 24.

Joh. 3. 16.

1 Cor. 2. 9.

1 Cor. 15. 45.

Ezek. 16. 3.

Ezek. 16. 6.

Ezek. 16. 6.

Ezek. 16. 6.

Ezek. 16. 6.

Gen. 1. 3.

Ezek. 16. 6.

Eph. 5. 14.

Rom. 8. 37.

1 Cor. 2. 9.

Joh. 8. 36.

Rom. 8. 38.

Gal. 4. 4. 5.

Joh. 10. 18.

Ezek. 16. 6

Ps. 116. 7.

Heb. 10. 7.

Mar. 10. 45

Love caused God for me his Sonne to give;
Love caused Jesus Christ for me to dye;
Love caused God to say to my soule, Live;
Love in my soule doth againe reply (forth
In songs, how lovingly Christ did come
A mighty price, & ransom of great worth.

2 Joh. 3. 1.

Eph. 1. 4.

Eph. 1. 4.

Eph. 2. 4.

Eph. 3. 19.

Song 5. 8.

What glorious sight of love is this I see,
That being had before the world could be;
Without al time, bounds, measure, or degree,
Is this his love which he hath set on me.
One glorious sight of this so great love,
Will cause a soule for to be sicke of love.

(muse,

1 Joh. 3. 1.

Rev. 1. 5.

Eph. 1. 4.

Ezek. 16. 6

Jer. 3. 7.

Isa. 65. 1.

This love made known to me, made me to
That ever God should be to me so good;
To give his Son for me, and me to choose,
Which was his enemy, and in my bloud;
When I fled from him, after me came he,
I sought not him, but he sought after me.

Eph. 2. 4.

Eph. 1. 4.

1 Joh. 3. 2.

1 Cor. 2. 9.

Rom. 5. 7.

Rom. 5. 7.

The love of God to me is passing great,
Which had a being ere the world began;
It boundlesse is, and every way compleat,
And larger doth indure then this world can.
Like love to this hath never yet been heard,
And there is none can be to this compar'd.

That

That many in their sins should be destroyd,
Whose first condition was as good as mine;
And yet to me this mercy is enjoyd;
Thus being freed I shall in glory shine.
This shewes his love to me was great & free,
And could not be deserv'd at all by me.

Oh, who could wish himself a thing so rare,
As to be bound in, and compact about,
With boundles love, oh who can it declare,
Or who by sadoming can finde it out?
My heart, my hand & tongue are all too weak
Of matchlesse love, to thinke, or write, or
(speake.

It is through faith appl'd so excellent,
It comforteth and elevates on high
The saddest heart, and fills it with content;
Yea it revives a soule ready to dye.
The apprehending it, brings joy & peace,
When it is clouded, peace & joy doe cease.
(possesse,

Each soule that doth this boundlesse joy
May well be swallowed up in admiration;
And to the praise of God may it expresse,
And often have it in his meditation. (close
Well may it cause him to serve, feare, and
This boundlesse love, over God above.

A

Ioh. 8. 21.
Isa. 64. 6.
Rom. 5. 1.
Ioh. 17. 24.
Hos. 14. 4.
Isa. 64. 6.

Psal. 63. 3.
Rom. 8. 39
Eph. 3. 19.
Hos. 11. 4.
Eph. 3. 19.
1 Cor. 13. 9

Rom. 8. 30.
Col. 3. 1, 2.
Rom. 9. 1.
Eph. 5. 14.
Rom. 5. 1.
Rom. 7. 21.

1 Pet. 1. 8.
Eph. 3. 8.
Rom. 7. 25.
Ioh. 16. 21.
2 Cor. 5. 14
2 Cor. 3. 11



A Song that Jesus Christ is all in all to his.

Mat. 3. 17.

Eph. 1. 4.

Phil. 4. 4.

Rom. 8. 38

Chrisť is his Fathers chiefest choice,
And I in him the very same;
Why should I not in him rejoyce,
Who am secured from all blame?

Phil. 3. 3.

Phil. 3. 9.

Psal. 66. 1.

Psa. 18. 49

In God through Chriſt, the Saints rejoyce,
When they know they in Chriſt are found;
Through Chriſt they wiſh a joyfull voyce,
In ſinging doe his praises ſound.

Eze. 16. 14

Col. 2. 10.

Rev. 19. 8.

Col. 2. 3.

I now in Chriſt have beautilie bright;
I am compleat in him alone,
Being clothed in his robe that's white,
In him I have perfection.

Mat. 3. 17.

1 Cor. 3. 21

Heb. 10. 19

Mat. 21. 22

In me God doth, through Chriſt delight;
In God through Chriſt I intereſt have;
Through Chriſt I may come in his ſight,
And needfull things may aſke and have.

My

*My priviledges are full large,
Through Christ my Saviour and my King;
Who onely under-went the charge,
Me to redeeme, and me home bring.*

*And now I am by him set free,
Union with him for to enjoy;
The thought of it so cleaves to me,
That nothing can me much annoy.*

*What is it worldly men desire,
But beautie, riches, and fine fare;
With pleasures, ease, and rich attire,
Things which the world in them do share?*

*And what these things to them can be,
The same is Christ to me and more;
And what thy best workes are to thee,
Better to me is Christ my store.*

*Christ is my light, my life, and power,
My Prophet, Priest, and King is he;
My husband, head, and Saviour,
Oh, none but Jesus Christ for me.*

*Should my performances grow slacke,
And should I dead and lumpsish be;
Or should God seeme to turne his backe,
My part in Christ shall comfort me.*

Though

Gal. 4. 7.

Psal. 2. 6.

Rom. 5. 8.

Eph. 1. 13.

Heb. 10. 11

Joh. 17. 21.

Joh. 17. 24.

Rom. 8. 35

Psal. 4. 6.

Luk. 12. 19

Luk. 12. 19

Psal. 49. 6.

Psal. 49. 6.

Phil. 3. 8.

Rom. 10. 3

Phil. 3. 7.

Col. 3. 4.

Acts 7. 37.

Luk. 2. 11.

1 Cor. 15. 19

Rom. 7. 18.

Joh. 15. 5.

Mar. 15. 34

1 Cor. 1. 30

Rom. 23. 24.	Though my corruptions should increase,
Rom. 7. 23.	And sinne should seeme to master me,
Eph. 2. 13.	Yet Christ shall be my healeth and peace,
Psal. 71. 16.	My strength and righteousness is he.
Phil. 3. 7.	In life and death so shall I be,
Phil. 3. 8.	For all things else are vanitie,
Rom. 8. 38.	What ever my condition be,
Psal. 71. 16.	Nothing but Christ shall comfort me.
Col. 3. 11.	For Christ to me is all in all,
Phil. 3. 21.	In life and death, advantage he
Gal. 6. 14.	Unto me is, and sure he shall
Rom. 8. 37.	More then a Conquerour make me,
1 Pet. 1. 8.	And in this doth my joy abound,
Phil. 3. 3.	That I in Christ am ever found,
Col. 3. 3.	Where all perfections doe abound,
Rom. 8. 17.	And I with him shall be crown'd.
Phil. 4. 13.	Therefore I shall set forth his praise,
1 Cor. 5. 14.	And honour him while I have breath,
Col. 3. 23.	Yea, him love, feare, and serve alwayes,
Rom. 8. 13.	From henceforth to my day of death.

F I N I S.

176 to 20 - 27 to 33.

212. found fault with self

8/10